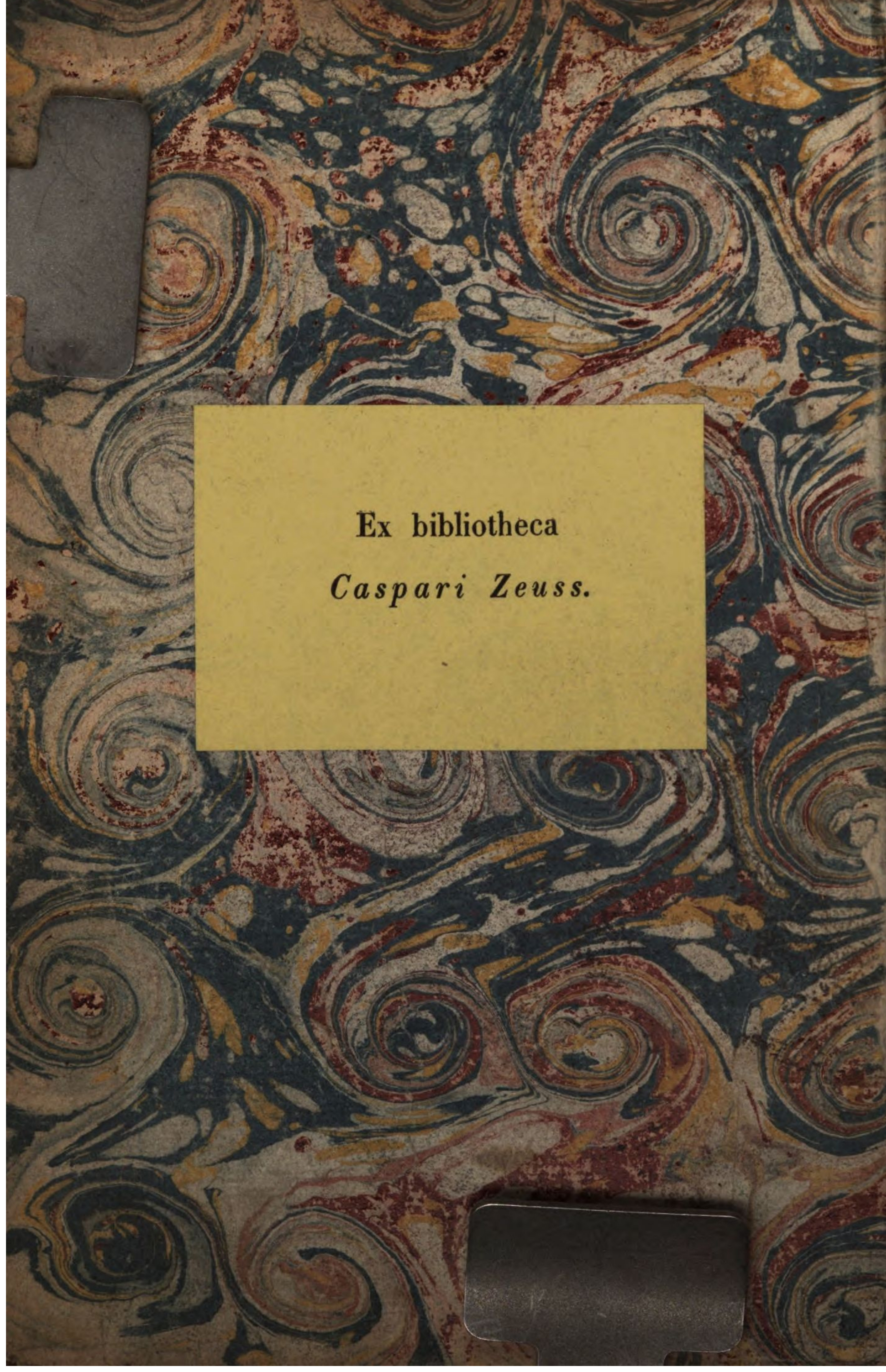




The background of the image is a piece of marbled paper with a complex, swirling pattern in shades of blue, green, yellow, and brown. A rectangular yellow label is pasted in the center, containing the text. Two dark, rectangular tabs are visible on the left and right edges of the page, likely for binding or display purposes.

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Catech.

633 Ends

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1881



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Τ ε υ ι ο υ σ ι ο

CRISTO DUDE

DO REJR

CEASDA XJUS FREXJARTX

THE
CATECHISM,

O R

CHRISTIAN DOCTRINE

BY WAY OF QUESTION

AND ANSWER.

M. Nealan

X N

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CRJOSDUJDE

DO REJR

CEXSƧA XZUS FREXZARTX,

ajh na tannhntz zo brnrdarac ar

brejtr hsojllér dè,

azv

XS TOJBREXCXJB FJORZ-LXNX OLE.

Ejrd ne Comajne, azv zlac Teazatz, cym
zo mbja tr zljc ann do Chnjc dējzjonvz.
Prov. 19. 20.



X ƧR XJRJS,

Ajh na cyma zClód ne Sermvz zUERJN, az
San-Tomāz ó Xcym, a Spājo Sajh-Serm.

M. D. CC. XLII.

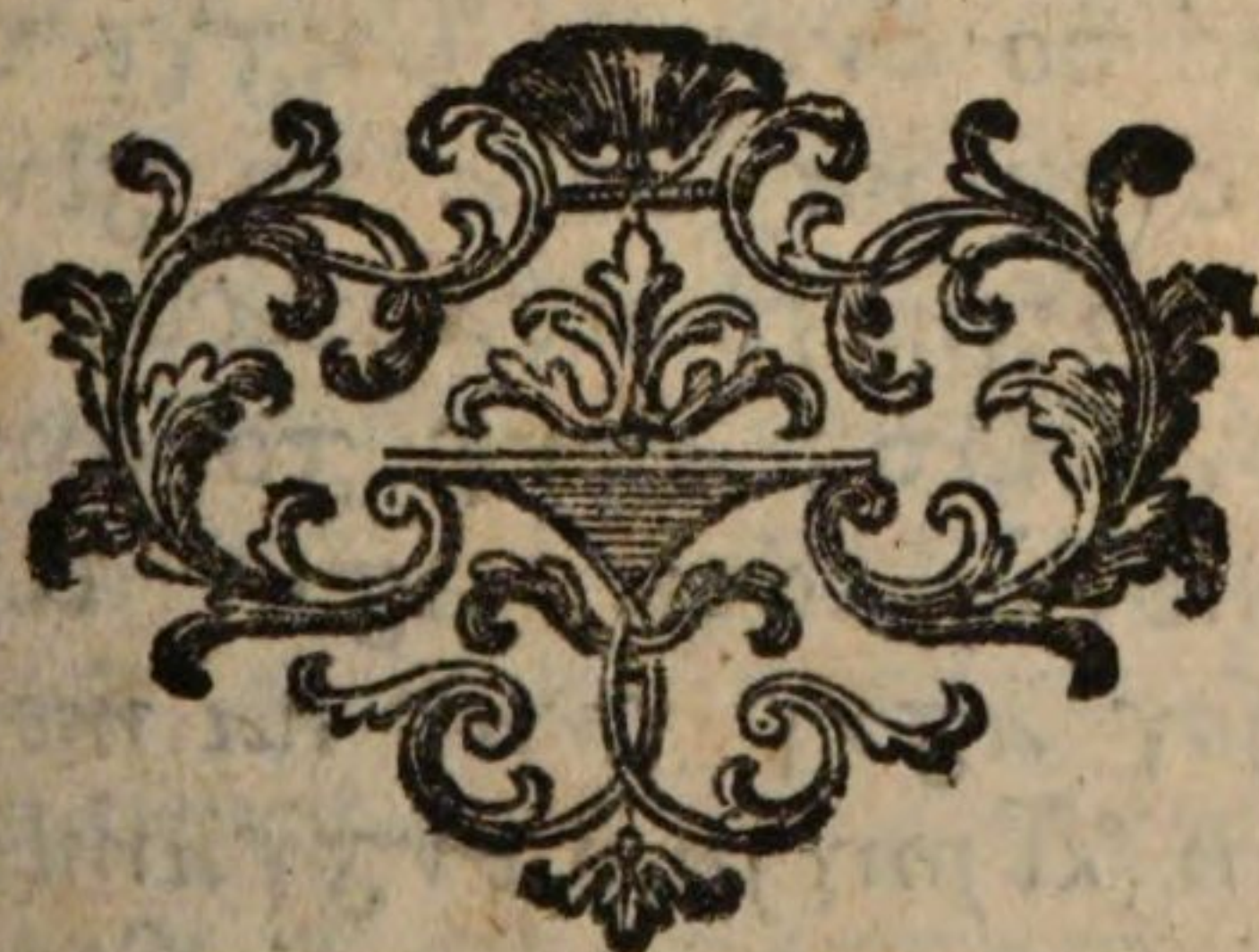
Ré Cead an Rjz, azv ne Dējzterd na
nollanvne ne Djažac.

THE
CATECHISM,
OR
CHRISTIAN DOCTRINE

BY WAY
OF QUESTION AND ANSWER;

*Drawn chiefly from the exprefs Word of God, and
other pure Sources.*

Hear Counsel, and receive Instruction, that thou mayest be wise in
thy latter End. *Prov. 19. 20.*

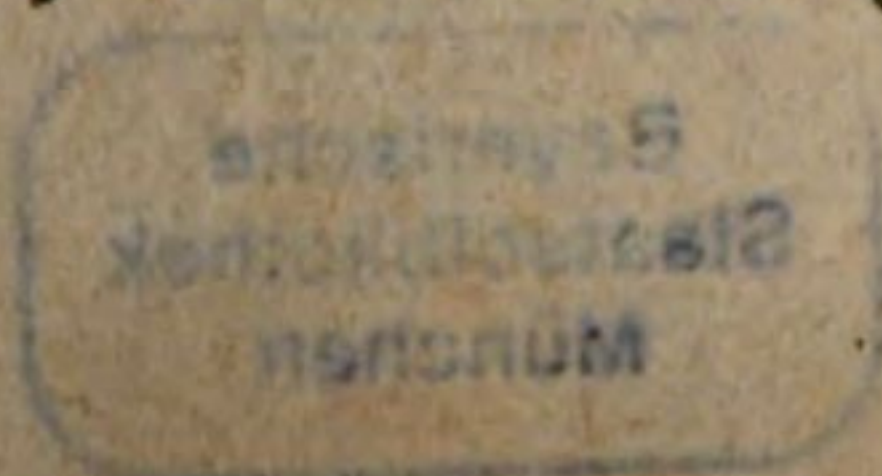


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M. D. CC. XLII.

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FORFbÓSR 21.

C rhyrð, do rēn cōraimlaēta, Tojnt an
 Teazayz Chryōrvyze-ye, ayn an zCevd
 Xmanē, Cmyōtnyzað ayn an Dneam do cleaēt
 amājn Zejnn-teazayza beaza do cymað azvy
 do ceapað ne hXzayð Tjōnyzontōjnyzeað,
 azvy zo mōmōn ne hXzayð Leanað ayn a
 zClājnjn, no fā'n Trajnyn rjn. Xēt, ayn na
 fōyzlað, do cīfyd zo bfyldo ða hTeanzayð ayn;
 azvy nac-bfyld aca, dā bnyz rjn, aēt leat na
 hōjōne ne devnað: f jōnnfyd ne dvl tnyd, zrn
 ab jōmða Nj jf an leat-yo fējn, nac ayn
 hollmnyzeað cym Mnyjzjne do cym ayn an
 Meabajn, ac do cym na Tnyze do fōjllrnyz-
 að, azvy cym na Tola do zlvayacēt cym
 na Svājlce do znājt-cleaētað, azvy an Dv-
 bājlce do yeacnað; azvy zo bfyldo Jnyōma
 cymta Clōdyttrasta, azvy Unnayzte at-
 cymnyne rjōy azvy rvaŷ na meayz, noē jf
 jndevnta an Xmyjnyb evzraimla, azvy zo
 hXjnyz pojne azvy a nojayz fōjnyjone azvy
 Cymōjne, ayn Majōjn azvy Tnāt-nōna, azvy
 ayn Xmajb ejle; ayn cōn, zo bfyldnyd fē man
 Leabnān-Unnayzte do'n Mhnyntjn az nac bfyld
 a fānyzað, nā fōy Mōnān Xmyjne ayn a
 Lājn: Do cīfyd man an zCevdna, zo bfyld
 Lān-ŷyl jf an zClōð, azvy zrn callyeað

Mórān Pāpēn, tpe ūžvžāð Ceapad āzvyr
 fneazantāð an da⁽¹⁾ teantā zo beact ar
 cojnne a cēle; āzvyr zo bŕvrl Cvd ðe aŕn na
 ljonad nē Rājōtjō ōn Szrjōm Dhjaža, &c.
 āzvyr nē Comŕoclaŕjō mŕnjžte na žlōjðeŕže.
 fa ðeoŕž, teŕžmeoŕvð, aŕn Deŕnead, nē hXjt-
 žjorŕa an Teazayž Chŕjōvðŕže a nDān,
 aŕn na cŕmad, tvllead nē cevd blaðajŕn o
 ŕojŕ, le BONXUENTURX O heo DhuxX,
 bŕātajŕn dŕjōžnajeac, ŕožlvmta d'Qmð San-
 Phŕojŕŕaj: Xžvyr ŕōŕ nē Toŕvžjō na Teant-
 tā žlōjðeŕže, maŕ žeall aŕn an lvct nē aŕn
 mjan a lēŕžead, cŕm conzanta nē na žCo-
 māŕŕajŕn: Xjt ŕōŕ, ann a dTvžtar Contrŕ
 aŕn ŕon an leŕtŕð bŕž do žlacad ŕjōŕ āzvyr
 ŕvay aŕn ŕead an Leabajŕ-ŕe, do tlvb an Nōŕŕ
 aŕn a ŕžŕjōbtar⁽²⁾ Comŕ-ŕocla āzvyr Coŕŕn-lŕ-
 tpeacā žlōjðeŕže. žŕðe ad, tar cē ann joŕvð-
 amlacta na Neŕtead evžcoŕamla-ŕa, nŕ
 bŕvrl Xojŕ-leat don Leabajŕ-ŕo, lāŕŕ nē beŕt
 leat comŕada mŕŕ an Teazayž do mŕŕnead
 ŕvay an Xojŕ-teantajō amāŕn, nē hOŕvžad
 Chomajŕle hTpeŕt, āzvyr do dŕŕŕžead cŕm žac
 vŕle Dhŕne aŕn a bŕvrl Coŕŕnevd Ximann cāŕc
 oŕle, da žŕeantvžad dŕjōb a mŕnad doŕn Phō-
 bŕl, jaŕn na cŕŕŕŕ an Teantajō coŕtēŕŕn: Nŕ,
 do cŕtean, nač aŕn bŕēŕojŕ do ðevnad zo ŕōŕll
 an Eŕŕŕŕŕŕ.

Concil.
 Trid. Sef.
 24. c. 7.

Xžvyr zo deapbta ŕŕ bložlac āzvyr ŕŕ mŕll-

(¹) teantān.

|| (²) Comŕ-ŕocajl.

teac' an Meaball tratanajl, tre meaydar
 zyr leon na Cerd toyhze, do cynead an
 Ojheamyn d'Xoyr boyz, mloyt na leanaab, mar
 teazayz do Dhloyhby yr ahyhze jonā jad; na
 nac' beaz an Chre, na hXyteanta, Unnajz an
 Tjzeanna, azyr Ximanna amājn na yeact
 Sācnamhntead azyr na yeact bPeacaydead
 marbta a nād do Mheabajn, ayn Nōy leanaab,
 zan fjoy a zCēlle, nā a Rēme, nā fōy na
 zCojnzjoll a ta njactanaac' cym na Sācna-
 mhntead yd fējn, noc' tajtjzjo, do zlacad
 mar yr cōjn, zjō zyr ayn a nzlacad zo majt
 tā a Slānrjzad.

Nj folājn zo deymjn do na lejnjb, nac' evz-
 cnvajze a zColann jonā a zCjall, azyr fōy
 do zac' yle Nvajō - tjonyzantōjn na Mjon-
 toyhze-ye d'fāzajl a meabajn, amyl do zej-
 bjō an (¹) Xjbzjzj, zjō nac' dTjzjo jad; ojrn
 yr bylle ayn azaō ē. Xet yr mōrn an Dajlle,
 azyr an tXōban Tnvajze azyr zola a meay,
 zyr dlyrdjonac' dōjb fhyneac' na byn rjn, no
 zo byrl fjoy a zCnejdym aca, azyr zyr fēj-
 dym dōjb na Sācnamhnte do zlacad zan Eolry
 yr foyhleatadnje jonā rjn ayn na Nejtjb, do
 beanaay ne Slājnte an Xima, eadon, ayn a
 nDvalzay do tlob Dē, do tlob a zComaryan,
 azyr d'a dTlob fējn. Nj l'vza yr djtēlljze ē
 jonā do meay, zyr fējdym nē lejnjb do beātj-
 zean ne bajne, azyr do nj lāmacān beaz,

(¹) Xjbzjzj.

bjað bñjožmān do ðjle āžað, azvŕ mjoč ŕjoŕ
 azvŕ ŕraŕ; nð žo ðtjž leo-ŕan azvŕ ne
 tjoŕžantójnjb oje leabna do léjžead azvŕ
 do tñžŕjn, an tan jŕ eol ðójb an Ājbžj-
 djl amājn. Nj tjž ne Maclojnjb ŕožlvmta
 ŕéjn, eadon, ne lŕčt léjžjn, an Chŕé, na
 hĀjteaŕta, nā na Sācŕamvŕte do tñžŕjn,
 mŕna mñjžteaŕ ðójb jad: Nj mð jonā ŕjn jŕ
 ŕéjojn ðójb Socan aŕn bjč do bŕajn aŕ na Sā-
 cŕamvŕtjb, mŕna nabajð vllmŕžte, maŕ jŕ
 dŕal, čŕm a nžlačta. Nj ŕéjojn ðójb a bejč
 vllmŕžte, maŕ jŕ cðjn, mŕna ŕeaŕ ðójb
 cŕevð e an tllmŕžað jŕ mjačtanac: Nj
 ŕéjojn ðójb fjoŕ a bejč aca aŕn an ull-
 mŕžað-ŕo, mŕna mñjteaŕ jad, maŕ a
 dŕjžteaŕ Ojn, jŕ « tŕé Eŕŕdeacč do tjž an
 » Cŕeŕdeam, » žjð Svājlce neamða e, » azvŕ
 » tŕe bñéjčjn Chŕjoŕð tjžeaŕ Eŕŕdeacč; » jŕ
 e ŕjn ne nāð, žŕn o beŕl na nðlojneað do
 žejðteaŕ fjoŕ na Neŕteað jŕ jncŕeŕte azvŕ
 jŕ jndevŕta, majle ne Conžnam žhŕāŕað Dē.
 Ujme ŕo, do čajč an SLĀNUJžTHEOJR
 ŕéjn, an tĀŕð-ŕažant Sjoŕŕŕðe, Āoðajne
 azvŕ Eaŕbož an nĀmman, Mðnān Ājmŕjne
 azvŕ Sŕotajŕ az mñnað na nĀbŕdol, azvŕ
 na ðjað ŕjn, az ā žčŕn « ŕā'n Doŕman, do
 » žŕeamvŕž ðjóð na hūle Chjneadacā do tea-
 » žaŕž, da mbajŕdeað an Ājnŕm an Ātan,
 » azvŕ an Mhje, azvŕ an Spjoŕajð Nlojn;
 azvŕ do « mñnað ðójb žĀChūle Nj, DĀR
 » ĀjThjN se Dhjóð-SĀN, do chojmheud.

Rom. 10.
 17.

S. Mah.
 28. 19.
 20.

ʒʒ ʒʒαϭαϭαϭ ʒαʒ ʒο, αη Ɖʒοηʒ, Ɖο ʒʒ ʒʒʒ
 ʒʒʒʒʒ, Ɖο ʒʒʒαƉ; ηʒ ʒολαʒη Ɖοʒʒ ʒʒʒαʒαʒ
 Ɖʒ Ɖο ʒʒʒ, αʒʒʒ ηα Ɖʒʒʒʒ ʒʒ Ɖʒʒʒʒʒʒ, ηοʒ
 α ʒα Ɖʒʒαʒʒʒ οʒʒα Ɖο ʒʒʒʒʒαʒʒʒη αʒʒʒ Ɖο
 ʒʒʒʒʒʒ; αʒʒʒ ʒʒʒ ηʒ ʒολαʒη Ɖοʒʒ ʒʒʒʒʒʒ
 ʒʒʒʒʒʒ ʒʒ ʒʒʒη αʒʒʒʒʒʒʒ; ʒαη ʒʒη, αʒʒʒ
 ʒαʒ ʒʒʒʒʒʒʒʒʒ ʒʒʒʒʒ ʒο ʒαʒʒʒαʒʒʒʒ, ηʒ ʒʒʒ-
 Ɖʒη Ɖοʒʒ, Ɖα ʒαƉ ʒʒʒʒʒʒ ʒαƉ, ʒʒʒ ηα ʒʒʒʒʒ-
 ʒαʒ, ʒα ʒʒ αη ʒʒʒʒ, ηα ηα ʒʒʒʒʒʒʒ ʒο ʒαƉ-
 αʒʒʒα ʒʒ ʒʒʒʒʒʒʒ ηα ʒʒʒʒʒʒʒα, α ʒʒʒʒ
 αʒα: ʒʒ ʒʒʒα ʒοηα ʒʒη ʒʒ ʒʒʒʒη Ɖοʒʒ ʒʒʒ α
 ʒʒʒʒ αʒα, ʒʒʒʒ ʒʒ ʒʒʒʒʒ, ʒʒʒʒʒ, αʒʒʒ ʒοηαƉ
 Ɖο ηα ʒαʒʒαʒʒʒʒʒ; ηο ʒʒʒʒʒ αη ʒʒʒʒʒʒʒ-
 αƉ ʒʒ ʒʒαϭαϭαϭ ʒʒʒ α ηʒʒαʒʒα: Ɖʒ ʒʒ
 ʒοηα ʒʒη ʒʒ ʒʒʒʒη Ɖοʒʒ ʒʒʒ α ʒʒʒʒ αʒα, ʒʒʒʒʒ
 αη ʒʒʒαʒʒ, Ɖο ʒαƉʒʒ οʒʒα ʒʒʒη, αη ʒαη Ɖο
 ʒʒʒαʒʒ ηα ʒαʒʒαʒʒʒʒʒ; ηα ʒʒʒʒʒ ʒʒαʒʒα-
 ηʒʒ, ʒʒʒʒʒʒʒ αʒʒʒ ʒαʒʒʒ ηα ηʒʒʒαʒʒʒʒʒ,
 ʒʒʒα ʒʒʒʒʒʒʒη Ɖοʒʒ ʒαƉ ʒο ʒαʒʒ, αʒη ʒʒʒʒ-
 ʒʒʒʒ.

Ɖ ʒʒʒʒ, ʒαƉ ʒʒ ʒ ʒο ʒʒη ηα ηƉʒʒʒʒʒʒ
 ʒʒʒʒʒʒʒα, ʒʒʒʒʒʒʒα ʒʒʒη, ʒʒ Ɖʒαʒʒʒα ηαʒ
 ʒʒʒʒη Ɖο η ʒʒʒʒʒʒʒη, α ʒα ʒαη ʒʒʒʒʒʒʒη, ʒαη
 ʒʒʒʒʒ, ʒʒʒ ηα ʒʒʒʒʒʒʒ ʒʒαϭαϭαϭα-ʒο, ηα,
 Ɖα ʒʒʒʒʒʒʒη, ʒʒʒ α ʒʒʒʒʒʒʒʒ ʒʒʒʒ αʒα, ʒʒ
 ʒο ηƉʒʒʒʒʒʒʒ, Ɖο ʒʒαʒʒη ʒο ʒʒαʒʒ, αη
 ʒʒʒʒ, ηα ʒʒʒʒʒʒʒα, ηα ʒαʒʒαʒʒʒʒʒ, &c.
 ʒʒʒα ʒʒʒʒʒʒʒη Ɖοʒʒ ʒαƉ ʒο ʒʒʒʒʒʒʒʒʒ
 αʒʒʒ ʒο ʒʒʒʒʒʒη, αʒʒʒ ʒʒʒ ʒʒʒα ʒʒʒʒʒʒʒη
 Ɖο Ɖʒʒʒ ηο αʒη ʒʒʒʒαη α ʒʒʒʒʒ Ɖοʒʒ ʒαƉ: ʒʒ
 ʒʒʒη ηαʒ ʒʒαʒ ʒο ƉʒʒαƉ, αʒʒʒ ηαʒ ʒολαʒη

Mōnān Słōtarn azvŕ fōjzjōe do žlacað; žj-
 deað a ta rē njac̣tanac̣: jŕ mō jonā rjn
 vŕle, jŕ xjŕ an tĀnam: Do cōrvn rē njōŕ mō
 zo mōn do Mhac Dē: « Do ceannvŕeað rjn
 » vŕle, dejn an tĀbŕdal, » aŕn Lvac̣ mōn:
 žjdeað nj fōžanŕn an fvaŕžlād mōn-ŕo, ea-
 ðon, bāŕ azvŕ Cevŕað JOSĀ CRĴOSD, do n
 Dneam a ta ajneōlac̣ jŕ an žCnejdēam, azvŕ
 do cōmrvŕeay aŕn a nĀjnōŕjōŕ: Caŕtŕjō a
 Słōžal, azvŕ do žeabŕn bāŕ a bŕeacað, žjō
 žlacaŕo na Sācṛamvntē: jŕ mō an Tarēvŕ-
 ne azvŕ an Mhŕoc̣lv do bēvnaŕo, azvŕ an Do-
 c̣an do dēvnaŕo d'ēazlajŕ Dē, ne na mbeaŕa
 azvŕ ne na mbevŕajb tŕvaŕlljžte, jonā žac̣
 Āncājneað žnājneamvl da ržejtjō amac̣ na
 hŕŕvŕžte, na Tŕneajž, azvŕ Džtēnejdēac̣
 oŕle zo laetēamvl na hĀžajð; ðjn nj bŕvl Nj
 aŕn bjē jŕ mō mavŕvŕeay CRĴOSD azvŕ a
 NĀOJ Mh-Chēlle, an ēĀžLUJS, jonā Dŕojē-
 jomc̣an oŕlōēmeac̣ Ānmōnān do na Caŕoj-
 ljejb; dā bŕvl Cŕo, maŕ jŕ no ŕeayac̣, ŕa-
 nŕon, do Chāc̣, tŕvžta do Chŕŕoŕ, no d'Ōla-
 c̣an: Cŕo, do mālŕvŕeay azvŕ do mjonrvŕ-
 eay zo (¹) dŕojrvŕžte, džtēlljž: Cŕo aca,
 žŕŕoŕa ðŕ ājnō, azvŕ dŕŕvŕeamvl zo mjo-
 nājneac̣: Cŕo jŕjomŕājōteac̣, no bŕevžac̣,
 cealžac̣: Cŕo d'jōb vaŕjōneac̣, ŕeavžac̣, bŕŕž-
 neac̣, ajnōjōžaltac̣: Cŕo oŕle, do mēallay
 azvŕ ŕlādaj a žCōmavŕa cōmŕmje azvŕ
 mēavŕo, zo načajð rē leo žan Mjōc̣omžan
 aŕn a tSłōžal-ŕo: Āzvŕ a tā an jomavŕeajð

(¹) žŕojrvŕžte, no mēavŕŕōānta.

6 Job ce anjajl te zo kollay do Nejtjeb Slojal-
 ta, azrv az njoť na nDjajb comamplac ne
 Trepvz azrv Pāzānvz.

Rom. 2.
23.

S. Luc,
8.

I. Tim.
3. 15.

(¹) mĵmjaʒalta, no Dnojcbervaŝĵ.

Աշրհ, ըրմ չան աշխարհոյ քաջե այն Շան-
 Ե, Եւ իւր զո: Եւ աշարհայ ի չան իշրի,
 չան Շիւթիւ, « չան Նիւմիտա Եւ լաւայի Եւ S. Math.
 « Միստրիւ; աշրհ չան Շուա քաջե Եւ 7. 6.
 « լիւթիւն ա իւրիւնքե նա Միւ, « Եւ լաւ, չան
 նա Տաւալիւ Եւ լաւայի Եւ ի Դիւալ նա
 ա իւրիւնք, մա իւ Եւ լաւ; նա իւր իւր
 լիւթիւնք աշրհ լիւթիւնք զո մա լիւ; չան
 իւր ա իւրիւնք Եւ լաւ, Եւ լաւայի Եւ ի Միւ-
 լիւ, Եւ լաւայի ըրմ Շիւթիւ: Աշրհ Եւ լաւ
 իւր ա լաւ իւ, « նա իւր լիւթիւնք Եւ լաւ
 « Եւ լաւ, աշրհ նա Նիւթ, Եւ իւր լիւթիւնք
 « Եւ լաւ Դիւ, Եւ լաւ, մա լիւ Եւ լաւ
 « նա իւր իւր լաւ; աշրհ լաւ իւ Նիւ,
 « լիւ ա լաւ Դիւ Եւ իւր լաւ նա իւր լաւ ա լաւ
 « լաւ, լիւ ա լաւ իւր լաւ Եւ լաւ Conc. Trid. Sef. 6. c. 6.
 « լաւ իւր լաւ Դիւ: լիւ լաւ լիւթիւնք, ա լաւ Sef. 24. c. 7.
 « լիւթիւնք լիւթիւնք, լա լիւթիւնք ա լաւ, լիւթիւ-
 « լիւթիւնք լիւթիւնք լիւթիւնք Դիւ; լիւթիւ
 « Եւ լաւայի լաւ ա լաւ լիւթիւնք ա լաւ
 « նա, Դիւթիւ աշրհ լիւթիւնք Եւ լաւ, լա
 « լիւթիւնք լիւթիւնք լաւ, ա լա լա լիւթիւնք;
 « աշրհ լիւթիւնք ա լա լիւ Եւ լա լիւթիւնք,
 « մա լիւթիւնք նա լիւթիւնք լիւթիւնք. Դիւ ա
 « լիւթիւնք լիւ, լիւ լիւթիւնք լիւթիւնք աշրհ լիւթիւնք
 « Եւ լաւ լաւ ա լա լա լիւթիւնք, Եւ լաւ, ա լա
 « Աշրհ լիւթիւնք լիւ, լիւ լիւթիւնք լիւթիւնք,
 « Եւ լաւ. լա լա լա լա լա լա լա լա լա լա
 « լա լա, ա լա Եւ լա լա լա լա լա լա լա լա լա

(¹) լաւ.

» do žlacað, Nvažð-beaða do toŕvžað, aŕvŕ
 » na hXŕeanta do coŕmljonað. jŕ tar ējŕ an
 » Ullmŕžte-ŕe, » aŕvŕ žo coŕtējoni, tar ējŕ »
 » oŕltað óŕ ājŕo d'Ollāŕ aŕvŕ d'Ojbrjð an
 » Djaðvŕl, do tŕž an fŕhŕneŕitačt ŕējŕ, noč
 » do čjallŕžear ŕj hč aīājŕ Maŕte aīmŕvŕ na
 » bŕeacað, ačt ŕóŕ Nlōmað, aŕvŕ Xtnvað-
 » vžað an Dŕne Tlōb a ŕoŕž, tŕē žlacað
 » žhŕāŕ aŕvŕ hTjōðlaŕceað an SPJORXJD
 » NXOMh žo toŕlteanač. » žo nŕžte-ŕo foŕŕ-
 » cŕoŕol na hč aŕlŕŕe, do tŕlōb baŕŕoŕð na
 » Dŕoŕŕte do tājŕž čŕm Tŕžŕe.

Do tŕlōb na Mŕŕŕŕe, « dō tŕt, ŕóŕ tar
 » ējŕ žŕŕ ŕoŕllŕžeað jað lōn Uaŕŕ aīājŕ,
 » aŕvŕ žŕŕ blajŕŕoðan an Tjōðlaŕce Neam-
 » ða, aŕvŕ žŕŕ ŕoŕŕneað an SPJORXJD
 » NXOMh leo, » mŕŕjð an čaŕlŕŕ Čhaŕoŕŕce,
 » nač ŕolājŕ dōjð ŕjōŕ mō žo mōŕ ŕonā an
 » tUllmŕvžað ŕevŕŕājðte jŕ ŕjačtanač ŕoŕŕ
 » baŕŕeað; « nač ŕolājŕ a nXŕŕŕže a beŕt
 » evŕcoŕŕŕŕŕ ŕe hXŕŕŕže an baŕŕoŕð; nač
 » ŕēŕoŕŕ aŕŕ Xon-čon a (¹) nXŕŕŕŕžeað
 » aŕvŕ a (²) nXtnvaðvžað a mbeaða na
 » nŕŕāŕ žan Dobŕōŕ Čŕoŕðe, aŕvŕ žŕājŕ
 » aŕŕ a bŕeacaŕjð; nā ŕóŕ žan Mōŕnān Do-
 » čaŕŕ aŕvŕ Doŕlžjŕ; nā žan Rŕŕŕ ŕeaŕtŕŕŕ
 » an ŕeacað do ŕeačnað o ŕŕŕ ŕŕaŕ, aŕŕ
 » mbeŕt d'ŕjŕ-čeaŕt Dē ða žŕe aŕŕvžað ŕo
 » dōjð. Uŕŕe ŕŕŕ, nač žan Xōðan do žoŕŕŕo

(¹) nXŕŕŕže ačan. || (²) nXtnvačan.

Heb. 6.
4, 5, 6.

Conc.
Trid. Sef.
6. c. 14.
Sef. 14.
c. 2, 3, 4.

[illegible]

(¹) Dóca mlac, γλωτταc. || (²) N raxo-ē rē atýr.

(3) ЗСожнѣнѣ.

1. ԻՅԵՂԼԻԾ ՅՕ ԽՕՈՅՐԵՐՈՒՄ , ԵՅՐԻ ՅՕ ՆՃՈՒՄՆԵՐԻՅՈՒՄ
 2. ԵՕՍԵՐԵԱՇԱԵԼ ԵՆԼԵՕՈՅՆԻՅՈՒՄԱ ԵՅՐԻ ՆԱ ԽՃԻՄ-
 3. ՆԻՅԵ , ԵԱԾՈՒ , ԵՐՈՐՅԱԾ , ԴԵՅՆԵ , ՍՐՈՒՅՅ ,
 4. &C. ՈՇ ԵՕ ՅՐԵԱՄՆԻՅՏԵԱՐ ԵՅՐԵՆ , ՆԻ ԽԵ ԱՄԻՆ
 5. ԵՐՄ Ե ՈՐՈՅԸԸԵԱՇՏԱԾ ԵՕ ԻՅՐԵՐ , ԵՅՐԻ Ե
 6. ՅՇՐԻ ԱՐԻ Ե ՅՇՕՅՆԵՐԾ ԵՅՐԻ ԱՐԻ Ե ՆՃԻՆԵ
 7. ՆԵՐ ԿԵԱՐԻ , Օ ԻՆ ԻՐԱՐ , ԵՆ ՃԵՅԾ ՃԻՄՆԻ-
 8. ՄԵ ԵՐԵԱՐՏԻՅՅ ; ԱՇՏ ԿՕՐ ԵՐՄ ՆԱ ՇՕՐՏԵ
 9. ԵՐԱԾ ԵՐՄԵ , ԵՕ ԵՅՐԵՅԱՐԼԵ . ԵՅՐԻ ՅՕ ԵՅՆԻՆ ,
 10. (ԵՅՆ ԿՕՐ ԵՆ ԵԱՅԼՆԻ) ԵՕ ԸՅՏԵԱՐ ՆԱՇ ՕՐԵԱՄ-
 11. ՆԱՇ ԵՕ ՇԵՐՏ-ԵՐԵՅՏԵԱՄՆԻՅ ԴԵ , ԵՆ ԴՐԵԱՄ , ԵՕ
 12. ԸՅՈՒՄՆԻՅ , ԵՐԵ ՃԻՆԵՐՈՐ , ՈՅՆ ԵԱՐԵԱԾ , ԵՕ
 13. ԵԼԱՇԱԾ ԿՕՐ ՆԱ ՏՅԵՐՏ ԱՐԻ ԵՆ ԵՏԼԻՅԵ ՈՐԻ ԵՆ
 14. ԴՐՈՅՆՅ ԻՇ , ԵՕ ԵՅ ՇՈՒԾԱՆԱ ԻՆ ԵՅՐԻ ԵԱՄ-
 15. ՔՈԼ ՈՐ ՅՈՆԱԾ ՇՈՒՄՆԻՅԵ ԴԵ ԵՕ ԵՐԱՅԼԼԻՅ-
 16. ԵԱԾ , ԵՅՐԻ ՅԱՐՅՈՒ ԵՕ ԵՐԻ ՅՕ ԵՐՈՐ ԵՅՐԵ , ԱՐԻ
 17. ԵՆ ՏՐՅՈՐՃԻ ՆՃՈՒՄԻ , ԵԱՐ ԵՐԻ ՅՐԻ ԿՐԱՐ-
 18. ԵԼԱԾ ՅԱԾ Օ ԴՅՈՐ-ԿՄԱՇՏ ԵՆ ՔԵԱՇԱԾ ԵՅՐԻ
 19. ԵՆ ԴԵԱԲԻԼ , ԵՅՐԻ ՅՐԻ ԵԼԱՇԱԾԱՐ ԵՅՐԵԼԱՅԵ
 20. ԵՆ ՏՐՅՈՐՃԻ ՆՃՈՒՄԻ .

ԵՅՐԻՆ ԵԱՅՐԻՅ ՆԱ ԽԵԱՅԼՆԻՅԵ ՇԱԾՅԵ , ԱՐԻ
 ՆԱ ՇՈՒՄՆԻՅՈՒՄ Ե ԵՐԵՆՏԻՅ ԵՕ ԵՐՈՒ ՆԱ ՄՐԻՄՆԵ
 ԱՏԱ ՕՐԵՅՄԵԱՇ ԵՅՐԻ ԵՐՈՅԸԵՐԿԱՇ ՕՐ ԱՐԵՅՈՐ
 ԵԱՐ ԸՅՈՒՆ ԵՆ ՅՈՒԼԱՐԻ ԵՐ ԻՇ , ՕՐԵՅՅԵ ԻՅՅԱԾ-ԻՇ
 ԵՕ ԵՐԻ ԿՕՐ ԵՐԵՅՏԵԱՄՆԻՅ ՃԻՄՆԻՅԵ (1) ՕՐԵԱՇ-
 ԵՐԻ , ԵՕ ՈՇՐԻ ԽՇՅԵ ԵՆ ԵԱՐԵՅՅ : ՆԱ ԿՕՐ ԵՕ
 ԵՐՈՒ ՆԱ ԵՐԵԱՇԱՇ ԵՐԱԾ-ՆՐԵԱԼԱՇԱ ՇՈՒՄՆԻ-
 ԵՐԱՐ ԱՐԻ Ե ՄԻՅՆԻՅՈՒՄԱՅ ԵՅՐԻ Ե ԵՐԱՅԼԼԻՅԵ ՇՈՐ-
 ԵԱՇ Ե ՆԴՐԱԼՅԱՐ , ԵՅՆԵՅՈՐ ՅՐԻ ԵԵԱԼԼԱ-

Conc.
 Trid. ib.
 c. 8.

(1) ՔՐԵԼԻՅԵ .

Fjnnneac̃, ʒa p̃ēn a bej̃t dʒbeart̃a o na
 Sācranñtj̃b, azṽr ʒóʒ o fhlaj̃tj̃oʒ Dē: O
 ta, ʒa d̃eoʒb, ʒo ñXj̃tnj̃ʒean do'n Oj̃de
 Spj̃onad̃alta a Dhvalʒay do c̃óml̃j̃onað ʒo
 beac̃t, ʒa c̃ān a bej̃t nann-p̃āj̃nteac̃ azṽr
 c̃j̃ontaç a ʒCoj̃ntj̃b Dhṽne oʒle: Nej̃te ʒo
 lēn, nac ñʒlacann Xon-ʒʒāj̃le eazlṽre oʒle,
 da b̃ʒvl j̃r an eónoʒp, Słotan aj̃n bj̃t na
 oTj̃m̃c̃j̃oll; nj h̃e ʒjn am̃ān, ac̃t c̃ānj̃o ṽle
 na Nej̃te-ʒj, az m̃āð, ʒṽr C̃ṽnʒ c̃rṽaj̃ð,
 azṽr lṽʒe a ʒdeac̃ aj̃n Shłoj̃nre an tSoj̃ʒʒēj̃l
 jad. Xj̃n an X̃ðbar-ʒo, j̃r m̃ó m̃j̃oc̃ant̃annac̃,
 azṽr ʒóʒ j̃r m̃ó ēj̃ʒceant̃ a c̃ṽr a lej̃t na h̃e az-
 lṽre, ʒo oT̃ṽʒann ʒj̃ Ceao do Ch̃āc̃ Dl̃j̃ʒ-
 eao Dē do b̃rj̃reao, ʒa Dhnoʒc̃j̃om̃c̃an bea-
 ʒān do Dhłoj̃nj̃b ānj̃ʒe, a ta ʒłoj̃ Mh̃ópñān
 leat̃troj̃m azṽr M̃j̃oc̃om̃ʒaj̃n do t̃łob Oj̃oj̃r
 azṽr Teazaj̃ʒ t̃rātam̃vl; no do t̃eʒʒeoñao
 a bej̃t doñh̃nte, dnoʒc̃m̃ējneac̃, man j̃u D̃X̃S
 a meaỹʒ an D̃ā X̃b̃ʒdol deṽʒ. j̃r dejñjn nac̃
 lṽʒa j̃r eṽʒc̃ópñaj̃ʒ ē joñā an X̃j̃tj̃r ṽo, do
 bejñoj̃ʒ D̃j̃t-c̃neʒom̃eac̃a a nall̃o do Dhja
 ʒējn, ʒa Ch̃j̃onta a Phob̃vl toʒʒta, noç
 do t̃ṽʒ Sj̃oc̃aj̃n ʒo mejñe do Naj̃m̃oj̃b Dē, a
 » X̃j̃nn nłm̃ta do m̃aỹlṽʒao azṽr do c̃āj̃-
 » neao.

ʒj̃deao, nj h̃j an Mh̃j̃oc̃lṽ-ʒo, a beart̃an
 do'n eazlṽr, j̃r m̃ó do ʒoj̃lleay ojñte; ac̃t
 Caļleam̃jn na beata Sj̃oññṽde d'X̃nñópñān
 da Cloj̃nn m̃j̃od̃ṽt̃c̃ṽṽj̃ʒ, azṽr an Toj̃n-
 meaỹʒ do c̃ṽm̃o ʒo laet̃eam̃vl, t̃rē na

mbeata ojlbejniz, aji leatnizad an Chre-
 dji fjinijniz. Azvz nj he an Tpravllead
 lomnoct-ya na mbeay an tXon-ole amān,
 fāyay zo morinōn o eaybō Teazvz azvz
 Deazojorj an Xoj na hōjze: Cailltean
 na Mjlte, naē meaynō Cāc bejt loctac, ya
 bejt an Xjnōfjor a nDvalzay, tne na zCojn
 fējn: jz po mjinē do bjo Dōjne oza, dān mō
 evzay moj Xoj a bjtējo bljadaj jonā do n
 Chjnead Dōnna zo hjomlān na djad yjn,
 yājte zo doimn, o n zCero Am an tovjz-
 eadan Dnočcllonta a nzejneamna aji bōn-
 naō yray, a Monān do Pheacajōb folvzite
 Nāmadvz, (¹) Tnēt, Dnēre, Djozaltvz,
 bloj, lejze, &c. azvz comvzjo jonta
 d'eaybō Ojor azvz Xjne tñātānvl, a zo
 bvradaizean bāy Xnaprō aji yjvbal jad, a
 nDjozaltay a Mjznjōm: «^b X tājo Ceroxād
 azvz Smvagnead Chrojde an Dvine, clon
 «^c vmi ojl o Xoj na hōjze;» azvz nj znātac
 zo dTejpean aji an zClōnad vncōjdeac-
 ya, do bjoj aji na bnojdvzad azvz aji na
 zjnōjvzad le Tvle dāyactajz an Dnoč-
 jompla, an tXor-ōz ajōjorj, bājnnevō-
 trom do tejlzean a nDjad a zCjn a mbea-
 lac a mbarzajōte, yvl fōr do yānvzjo fjtē
 bljadaj, an tan naē bvahteay zo dvtneac-
 tac, azvz naē zCojziteay zo moč a Nāmno
 čnje-yj, ne Teazvz azvz Smačtvzad ojn-
 eamnac. Nō ma teazmān do n Chvō djoō

^a Job. 15.

32, 33.

Prov. 10.

25, 27.

Eccle. 7.

18. v. 8.

c. 13. v.

^b Gen. 8.

21.

(¹) форма.

ʃāz̄t̄ar, beaznac̄ zo lējn, ajn lājm̄ na Nā-
 māo m̄llt̄jze-ʃj do m̄vzad̄ leo, ʃjt̄ce bljad̄ajn
 do ʃām̄vzad̄, toʃv̄jz̄jdo zo coʃt̄c̄jonn̄ ann̄ ʃjn,
 ajn bejt̄⁽¹⁾ cneapalta zo lējn ne ʒnoʃv̄jz̄jō na
 beata boj̄cte-ʃj, azv̄ʃ ajn bejt̄ dā l̄jonaō
 ʃējn ne Sloboʃaʃb̄ an t̄Sloʒv̄l-ʃe: Nj̄ c̄v̄be
 leo, t̄rē Uab̄ar, an Teaz̄arʒ C̄m̄joʃv̄d̄jze
 d̄ʃoʒl̄v̄m̄, ʒjō ʒv̄r ab ē j̄ʃ D̄valʒar doʃn̄
 v̄le Neac̄ ta n̄Uj̄neaȳb̄v̄d̄, b̄joō ʒv̄r R̄j̄z̄ no
 X̄no-f̄hlaʃt̄ ē: Nj̄ mō ʃōʃ a t̄ājdo a ʒC̄m̄v̄t̄,
 Soc̄ar do b̄v̄ajn aʃ Seann̄ōjn̄ no Cōm̄n̄āō
 ʃada ʃoʒl̄v̄m̄ta, ma teaz̄m̄ann̄ dōj̄ō a ʃam̄v̄l
 d̄ēj̄v̄deac̄t, do d̄j̄oʒb̄āj̄l Deaʒoʃoʃj̄ azv̄ʃ blaʃʃ
 d̄ʃāʒaj̄l a m̄jam̄ ajn Nejt̄j̄ō d̄jaʒa, no Sp̄joʃa-
 p̄alta: Calc̄v̄d̄ ann̄ ʃna D̄noʃc̄cleac̄taōaj̄ō
 do t̄v̄ʒad̄ar c̄eana dōj̄ō ʃējn; azv̄ʃ ʃl̄v̄jz̄jdo zo
 coʃt̄c̄jonn̄ ʒac̄ Nj̄, do ʃāʃv̄jzeaȳ a n̄X̄nm̄jana
 an̄c̄v̄m̄ac̄taōa, no m̄ev̄v̄jzeaȳ a M̄lojn̄ ʃl̄o-
 ʒalta; ajn c̄om̄, zo d̄t̄ēj̄z̄jdo na D̄noʃc̄n̄ōʃa-ʃo a
 b̄ʃr̄h̄ējm̄ cōm̄dōm̄ajn̄ ʃjn j̄ʃ an X̄nam̄, ʒv̄r
 le ʃāʃv̄l̄ōtar, le Cōm̄nac̄, azv̄ʃ le M̄joʃm̄b̄v̄l̄j̄ō
 ʃollaȳac̄a ʒh̄n̄āʃ D̄ē am̄ājn, j̄ʃ ʃējdojn̄ b̄v̄aj̄ō
 do b̄nejt̄ on̄ta: Nejt̄e d̄ʃjonn̄ zo lējn an N̄l̄om̄
 ojn̄dejn̄c̄ X̄j̄b̄j̄ʃt̄j̄n̄ jonn̄ a Cholaʃnn̄ ʃējn, am̄v̄l
 man̄ ʃoʃll̄ʃjzeaȳ ʃe oʃ āj̄no doʃn̄ D̄ōm̄an, a
 « LEAX̄AR na n̄X̄om̄ālac̄; azv̄ʃ nj̄ h̄eaz̄v̄l
 nj̄ʃ a n̄āō, « zo b̄ʃāʃv̄d̄ D̄noʃc̄m̄j̄anta o X̄n-
 « toʃl, azv̄ʃ zo b̄ʃāʃann̄ Cleac̄taō o na
 « D̄noʃc̄m̄janaʃb̄, an tan̄nac̄ ʒC̄v̄h̄t̄ear Sp̄jan
 « leo, azv̄ʃ R̄jaōtan̄v̄ʃ oʃn̄ ʒCleac̄taō nac̄
 « ʒCoʃʃʒt̄ear.

Lib. 8:

Conf. c. 5.

(1) Tóʒta ʃv̄aȳ.

So mar njo na trj Najnde ye an-
 na-a-fo an Anna, eadon, an Cholan, an
 Slozyl, azry an Djabal, Cojmceanzal, mar
 deapita, azry Conrad Ceslze ne ceje, cym
 na noz, azry an Cnead donna zo hjomlan
 do (1) djt-ceannvzað a mborrad azry a blað
 na hojze: So mar tjomajntear my na trj
 Najndyb djochojzjte - ye an Chyd y mo do'n
 Xor-ðz. na prvatar cym a nXmle y: So mar
 trejzo Dja, an tan bvd mactanas dojb
 tozvzað a n a njan: So mar a tajo an Xnb-
 fjo y, no a nDeapmad djomvndeac na nzeatla-
 myn, do tvzadar o y ajno vata, an tan do
 glacadan baydead; azry na tTjodlajce a-
 dað dojmeayda, do vrapadan o Mhaiteay
 dochojzjte an Chojnde: Noç y Urcòjo
 cojtcjoni, ya an còjn do zac Cnjozvze majt
 bryead amac an na bryatnab-ye hjerne-
 mja y, an fajo: « Ue nac vjzgeada mo
 » Chean, azry nac byrl Tobyn Deon joni
 » mo Shvljb, con zo nzylyjni do Lo azry
 » d'Ojce ya Dhjtceannað Chlajne mo Mhyn-
 » tje: » Ojn y mar yo tnvajlljztean azry eay-
 myltean ne hXnbjjo azry ne Peacað an
 cyd y nejmcojntvze da n nXoy, azry an
 Rojn y ajlle d'eazlyr De, dneay tre
 fhailljze, no Xnbjjo azry Neamcnað
 an Xtar azry na Matan, noç do bejn zo
 cojtcjoni d'a nXne amaj, a zClann do ta-
 bant yvay a mbo y, a mbann-ylon, azry a
 nznad Nejtead talmyze: Dneay tre eayvnd

Jer. 9.1.

Deaʒoʒoʒe að ʒoʒlʒma, no Deaʒðoʒne að oʒle
 daʒ ʒnoʒtʒe, a nA mʒm aʒvʒ a Sloʒan do
 eaʒte að ʒo te aʒ-ʒnāðac ne heðoʒvʒ na beaʒa
 ʒʒoʒmʒde do taʒaʒnt doʒn Aox-ðʒ : Dne aʒ
 tʒe cʒonta na Leanað ʒeʒn; ðʒm nʒ mōm a
 mbeaʒm aʒm Oʒde aʒ, aʒvʒ ʒoʒ ʒʒ mʒmʒe do teʒ-
 tʒo vað, an mēʒo ʒʒ ʒeʒoʒm leo, cʒm ʒað ʒeʒn
 do mʒlle að ʒo bʒāʒac : Dne aʒ ʒoʒ tʒe Uʒm-
 eaʒbaʒð Leabʒān nDʒaʒa, aʒ an ðʒeʒoʒm a
 oʒteaʒaʒʒ aʒvʒ a ʒCeapað cʒm Cloʒ-ðʒ-
 tʒaʒta, cōmʒraʒ aʒvʒ bʒo ʒoʒmʒnte, aʒvʒ
 a ʒCʒvʒt blaʒʒ oʒʒāʒaʒl aʒm Neʒtʒb Neaʒmða :
 Oʒm, maʒ deʒm an SPʒORAD NAXOMh, « An Prov.
 « Leanað taʒaʒntan ʒvaʒ aʒm ʒa mbealaʒ aʒm 22. 6.
 « an cōʒm ðo ʒʒʒbal, an tan ʒeʒn ðʒaʒ āʒvʒð,
 « nʒ ʒmeoʒaʒð ʒe aʒ. Deʒm maʒ an ʒCeʒvða
 an ʒonað oʒle : « A Mhʒe, ʒlaʒ Teaʒaʒʒ o Eccli.
 « oʒʒʒe, aʒvʒ do ʒeabʒm eaʒna ʒo Deʒ 6. 18.
 « ne að do ʒʒoʒvʒl.

ʒʒe (¹) Mōm-ʒantavʒ na oʒteaʒaʒʒ Cʒʒoʒ-
 oʒʒe leʒte aðac a do (²) ʒʒapaðan amaʒ bʒāʒtʒe
 Sloʒnaʒa, ʒoʒlʒmʒta Oʒm SĀN-FROJNSJĀJS
 a LOðĀN, tʒlle að aʒm ceʒvð blaʒðan o ʒoʒm;
 aʒvʒ ʒeʒm bʒeaʒvʒʒað na Mōm-olc ʒāʒaʒ o
 Aʒmðʒoʒ, dne aʒ tʒe eaʒbaʒð Leabʒān Oʒoʒ;
 maʒm ne Mʒan mōm cʒvðʒʒað ēʒʒm do ta-
 baʒnt ne hAox-ðʒ leaʒtʒomaʒ na heʒʒʒONN
 do teaʒaʒʒ, do (³) tʒʒmʒʒ an Teaʒaʒʒ Cʒʒoʒ-
 oʒʒe-ʒʒ, naʒ nDʒaʒð; aʒm a mʒmʒʒteaʒ na

(¹) Teʒmce. || (²) Sʒaʒpeaðan. || (³) ʒeʒm.
 b iiij

hXjteahta; nā Sācrahtvite; an Unnaiz;
 &c. njoŷ ƿojplejtne jonā an Xojn-Teazayz
 Cnjoŷovize ʒlojðeizze, nā bŷeŷojn bēapla,
 dan cyneað a ʒClōð ʒo nize ʒo: Xzvy
 tne an ƿeŷojn do Dhojnjb ōʒa, azvy ānŷize
 ƿējn, ƿoʒlvn a mbeata, majlle ne ʒnāŷajb
 Dē, do cajteað ʒo Cnjoŷdaimvl, azvy a
 S. Pet. 3. 15. bejt vllam do ʒnāt ne Sāŷam ējʒjn do ta-
 baht do ʒac ōn, do ʒneay onta Xōðan na
 Mvniʒjne a ta aca.

Do mjneað Djtējoll ajn fhoelaib cojmjð-
 teaca do ƿeacnað, leat-amvʒ amājn do n cŷo
 dʒob do tŷʒ an Cneŷeain a ƿeac, azvy do
 dʒŷlʒzeað dō. Jŷ 1 an ʒhlojðeiz ʒ ʒoŷvʒ-
 ʒjʒte, azvy ʒ cojtējine do cyneað ʒjoŷ an,
 S. Aug. in ef. 138. az bejt do Roʒvn, ajn loŷʒ Xjbjŷtjn nŷm-
 ta, Djomolað na nŷolʒac d'ƿrlanʒ, tan a
 bejt donca ajn Chāc. Tŷʒað ƿōŷ Xjne le
 Conn-ƿocajl, nac bŷvl cojtējoni a mbeazān
 do mjon nannaib do n Rjoʒact, do mʒnjvʒað:
 Xz ʒo a ʒCohtahta, (1) &c. noc do ʒejbtean
 nojn na ƿocajl, do mʒnjzeay jað, a nDejneað
 na nDvllcoʒ. Do tlob na Coda ðe, a ta
 mbēapla, ʒ ajn Xtŷmvaŷneað do tannvʒ-
 eað j ʒo no beact ay an nʒlojðeiz, man
 ʒeall ajn an Dneam do labnay bēapla amājn.
 Do meayað nac an beaz na hXjte don Sznj-
 bjnn Dhjāʒa, &c. ay an tjomŷvʒzeað an Te-
 zayz-ʒo, do cŷn ʒjoŷ an Xojn-teanʒajð,
 do bŷjʒ ʒo ʒCojmŷneaznaʒd fjoŷvʒte azvy
 fneazanta an vā teanʒta ʒo camtnom ne

ééile : jy léon man lejt yzéal ayn fon loct
 na dTeangtað azry an Chlóda, jmeact
 an Tjomyníteóna ay a hTjn Dhítcajy, tyl-
 leað ne bladajn ayn tñócað o yojn, azry
 Drb-ajnbýjor an Chlódaðóna, nān tñz lon
 fhocal amājn do ceactan do'n dā teangajð.
 O jy jonann Rējn no eazan do'n Teazayz-
 ro azry do hTeazayz Cñjorðvize Chomajne
 hTRENT; azry óy ay an Szñjbjnn Dhjaža,
 ay leabnab na nXjtreac nlonita, azry ay
 Sanayānab na heazlvre do Cñvññizeað æ
 bhvñvðay, nj cōjn a meay, zyn ne Dvne
 ajñnejeac, act ne Dja yējn, azry ne na
 hSeapnbýðzantvñzjb tožta do hOjbñizeað e.

Jan̄tan zo dýtnactac man Xtcvñze ayn
 zac lon dā pačajð ye a dTajñbe, zñde le
 Dvne rayal Sājnmeayamvl, eadon PHILIP
 JOSEPH PERROT, Tjzeanna Mhajnējn bXR-
 MON, azry Dhítēðeað oje, Rjðjne d'Ond
 Rjoža Nlōjn Mjcl, &c. le an ab jonñvñ
 Clanna zljðeal ne yeal yada, azry o býva-
 nadan zo mjñe Mōrān djob Comantajðe
 Ceana: Xzry zan a Chonznām nj tñvefað
 an Mjon-yłtar-jo cōjðce cñm an tSolvy. X
 ta Mvññzjn az an býan Djolvma, zo dTajy-
 beāñvñðtean an Mvñtjñðeay cēadna dō yējn:
 Da tlob-yan de, nj ðevna fajljðe, a Chnoðe
 dāñðvžað zo laeteamvl cñm na býlajtjor, az
 yññm zo hOjñjyeal ayn Dhja, Xtajn na hUje
 tñócajne, zan a Xññeje yējn do cñm Tojn-
 mjz ayn tñodlajcñðjb Rjz na fēje; no do cōyž

ADVERTISEMENT.

THE Bulk of this *Catechism* will probably, at first View, fright such as are used only to little *Abridgments*, meerly calculated for *Beginners*, and chiefly for *Children at their Horn-book*, or thereabout. But, in opening it, they will find, it is in *two Languages*, and that, consequently, they have but *Half the Work* on their Hands: They will find by perusing it, that, in this *very Half*, there are several Things, not intended for charging the *Memory*, but for enlightening the *Understanding*, and moving the *Will* to the Practice of Virtue, and Flight of Vice; and that it is interspersed with short *Forms* of Acts of Devotion, and Prayers, to be used on different Occasions, and particularly before and after Confession and Communion, Morning and Evening, and at other Times; so, that it may serve as a Sort of *Prayer-book*, to such as have no better, nor much Time to spare: They will likewise see, that the Print is large, and much Waste occasioned, through the Necessity of placing the Questions and Answers of both Languages, directly opposite to each other; and that some Paper is taken up by Quotations from Scripture, &c. and by Synonymous or Explanatory *Irish Words*: Lastly they will, towards the End, meet with an Abridgment of the *Christian Doctrine* in *Irish Rhyme*, composed upwards of an Age ago

by the zealous and learned F. *Bonaventure O Heoghusa* of the Order of S. *Francis*; and also with the Elements of the *Irish Language*, in Favour of such as would fain learn to read it; and thereby be useful to their Neighbour: Where likewise some little Latitude, taken here and there, throughout this Volume, touching the Manner of writing some *Irish Words and Letters*, is accounted for. Yet, notwithstanding this Variety of Subjects, no *one Half* of this Book, is near *half* as long as the Catechism compiled, but in *one Language only*, by Order of the Council of *Trent*, and directed to all those, who have the Cure of Souls, with an Injunction to get it put into the *vulgar Tongue*, and to teach it the People; which, it seems, could not hitherto be done in *Ireland*.

And certainly, it is a dangerous and pernicious *vulgar Mistake* to think, that the first Principles only of Religion, which are adapted to the *tender Age of Children*, are sufficient Instruction for Persons of riper Years; or that it is enough to say by Heart, *Children-like*, the Creed, Commandments, the Lords Prayer, and the Names only of seven Sacraments, and seven deadly Sins, without knowing either the Meaning or Extent thereof, or the necessary Dispositions for receiving those very Sacraments, which they frequent, and on the *Well-receiving* whereof, their Salvation doth depend.

Children indeed, whose Minds are as weak as their Bodies, and even all *Beginners* are to get, as they do the *Alphabet*, those little short Catechisms

by Heart; although they do not understand them; for it is so much done. But to pretend, that they may *lawfully* stop there; or that they know *their Religion*, and can receive the *Sacraments* without a more extensive Knowledge of the Truths of Salvation, that is, of their Duty towards God, towards their Neighbour, and towards themselves, is a woful and deplorable Blindness. It is as unreasonable as to think, that Children, who live upon *Milk only*, and *learn to stand*, or walk a *little*, can also digest *solid Food*, and *run about*; or that they and other Beginners can read and understand Books, when they know *only* the *Alphabet*. Scholars *themselves*, that is, Men of Literature, are not able to understand either the *Creed*, or *Commandments*, or *Sacraments*, unless they be expounded for them; neither can they reap any Benefit by the *Sacraments*, except they be *well disposed* to approach them: Nor can they be well disposed without knowing the *necessary Dispositions*: Nor can they know these Dispositions unless they be *duly instructed*. For, *Faith*, Rom. 10.
17. although a *Supernatural Virtue*, comes by *Hearing*, and *Hearing by the Word of Christ*; that is to say, the Knowledge of the Things to be beleived and practised, with the Assistance of the Divine Grace; comes by the Ministry of Men; wherefore our *Saviour*, the *Eternal High Priest*, the *Pastor and Bishop of our Souls*, employed much Time and Labour to instruct his *Apostles*; and afterwards commanded them, in giving them their *Mission*, to *instruct all Nations*, baptizing them in the Name of the Father,

S. Mat. *and of the Son, and of the Holy Ghost; and to teach*
 28. 19, *them to OBSERVE ALL THINGS WHATSOEVER he had*
 20. *commanded them.* People then, come to the Use of Reason, ought necessarily to be instructed; they must hear the Word of God, and learn what they are to believe and observe, and *even* learn how to observe it; otherwise, as daily Experience proves it, they cannot, were they *Philosophers*, know, as they ought, the *Mysteries* contained in the *Creed*; nor the various Ways of transgressing the *Commandments*; much less the Meaning, Force and Effect of the *Sacraments*; nor the Dispositions necessary for receiving them. Neither can they know the great Obligations, they contract in receiving them: Nor the Necessity, Conditions, and great Benefit of *Prayer*, except they be well instructed therein, one Way or other.

Now, if this be the Case *even of Men of Wit and Learning*, surely the unlearned and ignorant People cannot know *these necessary Truths*, nor consequently *their Religion*, although they should *punctually* say, by Heart, the *Creed, Commandments, Sacraments, &c.* unless they be familiarly and frequently explained, and *even forced, as it were, into their Heads.* It is true, that this is no easy Task; and that it requires much Labour and Patience; but that is necessary; a Soul is worth more than all that; it cost the Son of God a great Deal more; we are all *bought,*
 I. Cor. *saith the Apostle, with a great Price.* Yet this great
 6. 20. Ransom, the *Death and Passion of JESUS CHRIST,* will be of no Use to such as know not their Reli-

gion, and remain in Ignorance : They will, although they approach the *Sacraments*, live and die in Sin : They will by their corrupt Life and Manners, dishonour and asperse the *Church of God* ; and do her more Harm, than the horrid Blasphemies, which *Jews, Turks*, and other *Unbelievers* vomit out daily against her ; there being Nothing more injurious to *Christ* and his *holy Spouse*, than the wicked and scandalous Behaviour of too many *Catholicks* ; whereof some, as it is too well known, are Drunkards or Tiplers : Some do curse and swear at Random : Some are openly lewd and shamelessly lascivious : Some Slanderers, great Lyars, and Sharpers : Many are proud, cholerick, quarrellsome and revengeful to a *high Degree* : Some overreach their Neighbour, and take away his *Goods*, as often as they imagine, they can do it without worldly Inconvenience : And many, are openly tied to, and run after the Things of this Life, as eagerly as *Mahometans* and *Heathens*.

Still, all *these vicious Catholicks* do, *Jew-like*, Rom. 22, 23. boast of the Law, and by prevaricating the Law, dishonour God and his Church. They boast of being *Children of the true Church*, and of making, once a Year, some Submission and *Shew of Repentance*; yet bring forth little or no worthy *Fruits of Penance* : S. Luc. 3. 8. On the contrary, they generally go on so, from Year to Year, adding Sin to Sin, Load to Load, falling and rising, as they pretend, without any visible Amendment of Life, until Death surprizes them ; which gives some People Occasion to say,

1. Tim. 3. 15. that the *Catholick Church*, the *Pillar and Ground of Truth*, gives us *Leave to commit Sin*; although it is manifest, that it is the *Ignorance and Blindness only* of some of her *Licentious Children*, that furnish a *Handle to upbraid her with this monstrous Impiety*; and not, at all, her *Doctrine*, which is always as *pure and spotless as her Divine Founder, JESUS CHRIST*, delivered it to her; as it shall clearly appear to such as will, without *Prevention*, take *Pains to examine it, even in this little Work*. And not to send them farther off, touching this *Point*:

S. Mat. 7. 6. Her *constant and invariable Doctrine* is, *never to give that, which is holy, to Dogs; nor to cast Pearls before Swine*; that is, not to administer the *Sacraments* to such as are not *duly instructed, penitent, and well prepared*; not even *Baptism it self*, to such as have the *Use of Reason*; and touching whom she teacheth, that *they are to be instructed and to believe, by the Assistance of the Divine Grace, the Things, which God revealed and promised*; and chiefly, that it is *God, who by his Grace, Justifieth the Sinner, by the Redemption, which is in CHRIST JESUS*: That understanding themselves to be *Sinners*, they are to *fear the Divine Justice*; to *look towards the Mercy of God*; to *hope and confide, that he will be merciful to them for Christ's Sake*; and to *begin to love God, as the Fountain of all Justice*.

Conc. Trid. Sef. 6. c. 6. Sef. 24. c. 7. de Re-form.

Moreover they are to conceive a *Hatred and Detestation of Sin*, viz. To do that *Penance, which is requisite to be done before Baptism*. Lastly that, during the *Time they design to receive Baptism, they are to*

Conc. Trid. S. es. 6. ib.

begin a new Life , and to keep the Commandments. After this Preparation , and ordinarily , after a public Renunciation of all the Pomps and Works of Satan , ensueth Righteousness it self , which is not only a Remission of Sins , but also the Sanctification and Renewing of the inward Man , by a voluntary Receiving of the Grace and Gifts of the Holy Ghost. Thus far the Church , concerning the Baptism of Adults.

*Ritual.
Rom.*

*Conc.
Trid. ib.*

As to those , who , after they have been once enlightened , have also tasted the Heavenly Gift , and have been made Partakers of the Holy Ghost , and , yet , are fallen ; the Catholick Church teacheth that a great Deal more than the above mentioned necessary Preparation for Baptism , is required of them ; that their Penance ought to be very different from that of Baptism ; that they cannot at all be re-established and renewed to the Life of Grace , without a hearty Sorrow and Hatred of past Offences ; not even without great Pains and Lamentations ; nor without a firm Purpose of sinning no more , the Divine Justice requiring , it should be so. Hence Penance is , by the holy Fathers , deservedly called a painful Baptism. Neither is this all , that is required of such as are so ungrateful , after they have put on Christ , and were by Baptism , made à new Creature in him , as to offend the Divine Majesty : They cannot (continues the Church) obtain the Remission of any mortal Sin , without declaring , when they can , all the mortal Sins , which after a diligent Examination , they are conscious of ; even the Sins of Thought and Desire , which do sometimes wound the Soul deeper , and are

*Heb. 6.
4, 5, 6.*

*Cons.
Trid. Sef.
6. c. 14.
Sef. 14.
cc. 2, 3, 4.*

*Conc.
Trid. ib.
c. 5.*

S. John.
20. 22,
23.
Conc. ib.
c. 3. & 8.
Conc.
Trid. ib.
c. 8.
more dangerous than those that are openly committed ; without declaring all (the Church sayeth) plainly and modestly before those , to whom Christ said: Receive ye the holy Ghost : Whose Sins ye shall forgive, they are forgiven them ; and whose Sins ye shall retain they are retained. Nor are they even after this humbling and wholesom Confession , and after giving all the Marks of sincere Repentance , that Prudence can require , to receive Absolution , wherein the Force of the Sacrament of Penance , doth chiefly consist , until they humbly submit to , and accept the Satisfactory , or Penetential Works , as Fasting , Alms-deeds , Prayers , &c. which shall be enjoined them , in order not only to destroy their vicious Habits , and make them more cautious and vigilant , for the Future , against fatal Relapses ; but also in Punishment of past Transgressions. And indeed (the Church speaks) the Oeconomy or Order of the Divine Justice seems to require , that those , who have , out of Ignorance , sinned before Baptism , should be received into Favour otherwise than those who , being once delivered from the Bondage of Sin and the Devil , and endowed with the Gift of the Holy Ghost , had the Boldness to violate the Temple of God , and grieve the Holy Ghost.

Conc.
Trid. Sef.
24. c. 8.
Thus far the Doctrine of the Catholick Church , assembled in Council , at Trent ; not in Regard of scandalous or openly wicked People , whom , besides all this , she orders to be put in publick Penance , at the Discretion of the Ordinary : Nor of obstinate Sinners , who , notwithstanding their repeated Promises of Restitution and Amendment of Life , do still

still persist in their sinful Practices and criminal Omissions of their Duty; for, all these she excludes from the Participation of the Sacraments, until they give effectual Proofs of the Sincerity of their Repentance and Change of Conduct: But in Respect even of all those, who pass, in the Eyes of the World, for honest Men; yet have, after coming to the Knowledge of Good and Evil, basely defiled that *interiour Purity and Beauty* they had received by the *Grace of Baptism*. And, that this Part of *her Doctrine*, on the Knowledge and due Execution whereof, the Salvation of almost all Men doth depend, may be *punctually* observed, and *well known of all*; she, first, enjoins all Directors of Souls, to *impose Penances on their Penitents*, that shall be *suitable to the Quality of their Crimes*, and to their *Ability or Strength*, least that by *conniving at Sin*, and by *over-indulging their Penitents*, they may be made *Partakers of the Sins of Others*. Secondly, she requireth in thousands of Places, and particularly in that excellent *large Catechism* published by her Order, that the Things, therein contained, concerning the Sacrament of Penance, and the several Parts thereof, should be so taught, that the Faithful may not only understand them PERFECTLY, but also, by the Help of God, they may resolve in very Deed, to perform them devoutly and religiously.

Now surely, this is not to connive at, nor encourage Sin; much less to give Leave to sin, since it strikes at the very Root thereof; at the very deliberate Thought and Desire of Sinning; and that it manifestly

S. Car.
Bor. Act.
Part. 4.
Instruct.
Confess.
Decr. of
Pope Innoc. XI.
March 2.
1679.

Conc.
Trid. ib.
c. 8.

Catech.
Conc.
Trid. at
the End of
Penance.

Rom. 2. tends to the *Circumcision of the Heart in Spirit*, to
 29. the purifying of the *inward Man*, wherein the
 Ephes. 3. Sanctity of a *Christian* doth chiefly consist; Since it
 26. &c. requires, that the Sinner, after a strict Examination,
 and after much Labour and Sorrow, should in the
 Bitterness of his Soul, sincerely confess all his Of-
 fences, be they never so foul, or never so secret,
 to the Judge established by *Christ*, to remit or re-
 tain Sins, in *his Name*, and by *his Authority*; to admit
 him to the *Sacraments*, or refuse him Admittance;
 and to inflict a Punishment upon him, according to
 Equity, and the Dispositions of the Offender: Since
 it obliges the Penitent to accept *freely*, and *sincerely*
 undergo the Penance enjoined him both for his Pun-
 ishment and Correction or Cure; and to *bring forth*
Fruits, *worthy of Penance*, under Pain of being ex-
 cluded from the *Sacraments*, and from the *Kingdom*
of God too: Since, lastly, the *Spiritual Director* is
 hereby ordered to be exact in the Discharge of his
 Duty, under Pain of being accessory to, and *guilty*
of the Sins of Another; which no other Kind of
Church in Europe, takes any Pains about; nay they
 all censure it as *too severe*, and an Encroachment
 upon *Gospel-Liberty*. It is then very uncharitable,
 and even very unfair to charge the *Church* with *giv-*
ing Leave to offend God, on Account of the Mis-
 behaviour of some *Particulars*, who lie under great
 Hardships and Disadvantages, in Point of Education
 and seasonable Instruction; or may be of as per-
 verse an Untowardness as a *Judas* among the twelve
Apostles. It is, indeed, as unjust a Reproach as that

made by *Unbelievers of old*, to God himself, on Account of the Prevarications of his *chosen People*, who often gave Occasion to the *Gentils* to prophane and *blaspheme* his *Holy Name*. But this Affliction cast upon the Church, is not what she most bewails; no, it is the Loss of the Salvation of so many degenerate Children; and the Obstacle they daily put, by their scandalous Lives, to the Propagation of the *Orthodox Faith*. Neither is this bare-faced Corruption of Manners, the only Evil that springs principally from the Want of Instruction, and a virtuous Education during Youth: Millions, who pass not, in the Eyes of the World for wicked Livers, are lost through a criminal Ignorance of their Duty: Young People, whereof more die before the Age of twenty, than of all Mankind after, are very often deeply engaged, since first the in-bred Corruption of Nature began to spring out, in many secret Sins of Malice, Envy, Impurity, Revenge, Vanity, Sloth, &c. and remain therein, for Want of seasonable Instruction and Care, until an * untimely Death snatches them away, in Punishment of their Transgressions: ^a *The Sense and Thought of Man's Heart are prone to Evil from their Youth*; and this sad Proneness to Sin, encouraged and excited by the Torrent of bad Example, seldom or never fails to cast slippery and unthinking Youth head-long into great Disorders, even before the Age of twenty, when this Bosom-Enemy is not diligently watched and restrained by early Instruction and Correction. Or if such as are almost

If. 52. 5.
Ezech.

36. 20,
21, 22,

23.
Rom. 2.

24.

* *Job. 15.*

32.
Prov. 10.
27.

Eccle. 7.
18. v. 8.
c. 13. v.

a Gen. 8.
21.

left a Prey to this in-born and most dangerous Foe, happen to outlive that Number of Years, they then, commonly, begin to be taken up wholly with the Affairs of this miserable Life, and to be filled with the Maxims or Customs of the World: They proudly scorn to be *catechized*, although it is the Duty of every one, that stands in Need of it, were he a King or Prince: Neither are they in a Disposition to profit of Sermons, or long and learned Discourses, if they chance to assist at any such, for Want of good Principles, and of ever having had a Taste for pious or spiritual Things: They harden in the evil Habits, they have already contracted, and generally stop not at any Thing, that will gratify their Predominant Passions, or advance their worldly Interest: So that these vicious Customs take such a deep Root in the Soul, that it is with incredible Pains and Combats, and by a manifest Miracle of the Divine Grace, they can be rooted out: Such is the great Force of bad Habits, contracted in Youth, and encreased with Age. All which the great S. *Augustin* experienced in his own Person, as he openly declares to the World, in his Book of Confessions; and is not afraid to say,

Lib. 8. that from a depraved Will proceed evil Desires; when
Conf. c. 5. evil Desires are indulged, they become a Custom; and
a Custom, not resisted, becomes a Necessity. Thus the
three inveterate Enemies of the Soul, the Flesh, the
World, and the Devil, do combine, as it were,
and conspire to the Destruction of young People,
and of all Mankind in the Bloom or Flower of

their Age. Thus the greatest Part of Youth, hurried along to Destruction by these three implacable Enemies, abandon God, when they should begin to serve him; and either are ignorant of, or ungratefully forget the solemn Promise, they made him at the Font of Baptism; and the inestimable Favours, they have received from his infinite Goodness; which is such a *publick Calamity* as ought to move every good Christian to utter these Expressions of the Prophet *Jeremy: Oh, that my Head were full of Water, and mine Eyes had a Fountain of Tears, that I might weep Day and Night, for the Desolation of the Children of my People.* For, thus, the most innocent Age of Life, the fairest Portion of God's Church, is corrupted and dishonoured by Ignorance and Sin, partly through either the Negligence, or Ignorance and Impiety of Parents, who commonly bestow all their Care in educating their Children in Vanity, and in the Love of earthly Goods: Partly for Want of virtuous and well-instructed School-Masters or Catechists, who would zealously employ their Time and Labour in making Youth understand the Science of Salvation: Partly through the Fault of Children themselves, who little care for Instruction, and often shun it, all they can, to their own eternal Ruin: And partly also for Want of little pious Books, whereby they may be instructed, and formed to Devotion as soon as they are teachable and capable of receiving pious Impressions; for as the Holy Ghost saith, *A Child trained up in the Way he should go, shall not, even when he is old, depart* Prov. 12. 6.

1. *Ecc.* 8. from it. He saith also in another Place: Son, receive Instructions from your Youth, and you shall find Wisdom to the End of your Life.

It is the great Scarcity of those large *Irish Catechisms*, published upwards of an hundred Years ago, by the laborious and learned *Franciscans* of *Lovain*; and the Consideration of those great Evils, which arise from Ignorance, partly for Want of instructive Books; together with a great Desire of contributing to the Instruction of the poor *Irish Youth*; that gave Birth to the following *Irish Catechism*: Wherein the Commandments, Sacraments, Prayers, &c. are treated more at Large than in any *Irish*, or perhaps, *English Catechism*, that hitherto appeared in Print: And whereby young People, and even those of riper Years may learn, through the Grace of God, to live *Christian-like*; and be always ready to give some Satisfaction to every one, that asketh them a Reason of that Hope, which is in them.

1. S. Pet. 3. 15. Endeavours were made to avoid foreign Expressions, save only such, as Religion had introduced, and are consecrated to it. The plainest and most obvious *Irish* is used therein, preferring, after the Example of S. Augustin, rather to be censured by Grammarians than misunderstood of the People. Care also was taken to explain certain Words, which are not used in some Cantons of the Kingdom; and are marked thus (¹), &c. And the Words that explain them, are set down at the Bottom of the Pages, with the like Mark. As to the *English Part*

thereof, it was translated, upon a second Thought, perhaps too literally, from the *Irish*, in Favour of those, who speak only English. It was thought needless to point out, but in one Language, the Places of Scripture &c. from which this Doctrine is drawn; since the Questions and Answers of both Languages do exactly correspond. An Absence of upwards of 31. Years from one's native Country, and the profound Ignorance of the Printer, who understood not one Word of either Language, will be a sufficient Apology, for the Faults of both the Languages, and the Press. As the Method or Order of the Work, is the same with that of the *Catechism* of the Council of *Trent*, and the Matter thereof is chiefly taken out of the *sacred Scripture*, the Writings of the *holy Fathers*, and Decisions of the *Church*, it ought not to be considered as the Work of a miserable Man, but of *God himself*, and his *chosen Servants*. Such as will reap any Advantage from it, are earnestly beseeched to pray for a very worthy Gentleman, *PHILIP-JOSEPH PERROT*, Lord of the Mannor of *BARMON*, and other Territories, Knight of the *Royal Order of S. Michael &c.* who, of a long Time, is well affected to the *Irish Nation*; and has often given Proofs of his Affection to several of them: And without whose Concurrence, this little Work would never come to Light. It is hoped, they will also grant the like Favour to the *Compiler*, who, on his Part, will not fail lifting up his Heart daily to Heaven, humbly beseeching God, the *Father of Mercies*, that

his own Unworthiness may not stop the Effects of the *Divine Bounty* , nor hinder these heavenly Instructions from producing in Souls the Fruit , they ought to bring forth : That our merciful Maker and Redeemer may animate the Words of this Book , viz. His own Divine Instructions , with his holy Spirit ; and cause them for whom it is made , to acknowledge in reading or hearing it , the strict Obligations they have to serve him , and to be persuaded , that the Affair of their Salvation , is their only Affair , and the sole End of their Creation : That the *Holy Ghost* may speak to their Hearts , at the same Time , that these Words inform their Eyes or Ears ; and move them with his Grace to receive and practise the Precepts they shall find here for their Salvation : That our Divine Saviour

S. Mat. 18. 2, 3, 5, 6. vv. 19. c. 13, 14, 15. vv. S. Marc, 10. 13, 14. &c. may make that great Zeal , which he was pleased so often to manifest for the Salvation of Youth , revive in all those , whose Duty it is to instruct and correct young People : And that he may not let the Souls be lost , which he has redeemed with his most precious Blood ; nor permit them to walk as the Gentils walk in the Vanity of their Mind , having the Understanding covered with Darknes , alienated from the Life of God , through the Ignorance which is in them , because of the Blindness of their Heart. Ephes. 4. 17, 18.

A P P R O B A T I O N S.

I Do hereby testify to have attentively read and examined the *Irish and English Catechism*, compiled by M. *ANDREW DONLEVY*, Director of the *Irish Community at Paris*; which, in all Points, is very conformable to both *Scripture* and *Tradition*; and very useful to all those, who are charged with the Instruction of the Faithful, in the Kingdom of *Ireland*, as clearly containing the Articles of *Faith*, and Purity of the *Christian Morality*. At *Paris* the eighteenth of *April*. 1741.]

MICHAEL O GARA. A. T.

I Under-written do testify, that I have with Attention read and examined a *Catechism*, compiled both in *Irish* and *English* by the Reverend M. *ANDREW DONLEVY*, Prefect of the *Irish Community at Paris*, for the Education of the Youth of his Country, in Doctrine and Morality; wherein he has collected from *Scripture* and other *unquestionable Sources*, all the necessary Maxims for the Instruction of Youth; and even of Persons of riper Years, in the Science of Salvation. The Sentiments are Catholick, and the Morals pious and profitable; and as such, I shall, and do hereby recommend it to all those under my Care; that every one may be able to give an *Account of that Hope, which is in him*. At *Paris* the eighteenth of *April*. 1741.

JAMES GALLAGHER. B. K.

I Do hereby attest, that I have exactly perused the *Catechism* above-mentioned, which I find to be *Orthodox*, and most useful to the People of our Country; and do therefore earnestly recommend to all those, who are under my Care, to endeavour, to their utmost, to benefit of the *sound and pious*

Doctrine and Morals therein contained. At *Paris* the twentieth of *April*. 1741.

PATRICK MACDONOGH. B. K.

IT has ever been allowed, that a good *Catechism* is the most difficult and the most useful of all Works: The Simplicity of the Style, without which it would not answer its End, may make it appear an easy Undertaking to the *less judicious*, which the *more learned* justly look upon as one of the greatest Difficulties that attend it. Several Terms adopted by *Divines*, and consecrated by a long Prescription, seem necessarily admitted; and yet should be avoided, for the Sake of the *greater Number* of the Readers. A far greater Difficulty presents it self, when we consider the Nature and Variety of the Matter, which a *Catechism* must contain. Whatever Talents Man may have received, or however greatly he may have improved them, it will be always difficult for him, to treat of Things, which are perfectly known but to *God alone*: However, a *competent Knowledge* of those same Things, which God was *mercifully pleased to reveal*, in Order that Man should know them, is *indispensable*; and the Ability of him, who undertakes to instruct Others, must *chiefly* consist in avoiding the Extremes, which it is easy to give into, unless he carefully follow the sure Lights of *Scripture* and *Tradition*; which alone can guide his Steps in so *slippery a Road*. It may well seem unnecessary to urge any Reasons, to prove the Usefulness of a good *Catechism*; all those, who admit a *revealed Religion*, are convinced of it, and readily acknowledge the Obligations they have to the Charity and Zeal of such as have compiled, or explained to them, the Truths contained in the *Christian Doctrine*; which are the Seeds of eternal Life. It seemed a Matter important enough to deserve the Attention of the *Council of Trent*; and almost every *Catholick Bishop*, through the *Christian World*, has shewn, that he was animated by the same Spirit, in the Care that has

been taken to publish *Catechisms* adapted to the Circumstances of Persons, Time and Place; well knowing, that the greatest Part of the Disorders amongst Men, proceed from the *Ignorance* of their Duties, which they would know, and thereby more readily comply with, where they well instructed in the Principles of their *Religion*: To the Depravation of Manners would then succeed a general *Reformation*; and the Difference of Sentiments in Point of *Belief* would be almost unknown; for the Multitude would certainly yield to the *powerful Charms* of Virtue, and adhere to Truth, which is no sooner known than loved; and which many abhor but because it is represented in *false Colours*: Whence *Prejudices of Education* are formed, that retain but *too* many in Ignorance, which an *impartial Enquiry* would easily overcome. Scarce any Country seems to stand more in Need of the Help of good *Catechisms*, than that wherein our *Language* is spoken; where it does not appear, that any one, now in Use, answers the End of *this*, which is now made publick; whereby it appears, that the pious and judicious Author, without saying any Thing *new*, since the *Catholick Religion* teaches now but what was taught in the Time of the *Apostles*, has yet given a *new* Work, which may be called his own: And as he had in View but the Salvation of Souls, has not been deterred by the Difficulty of the Undertaking, nor preferred the Applause, which a more *energick* or *elegant Style* might have gained him, to the Advantage of the Reader of the *meanest* Capacity; to whom the whole Work is made familiar, and yet without any *Impropriety* in the *Language*. In this same View he has *judiciously* avoided entering into the *private* Sentiments of *particular Divines*, or *litigious School-questions*, which serve more to amuse, or perhaps cultivate the Mind, than to correct the Heart, or form the *Christian*; since they in to *Sense* influence the *Principles* of *Religion*. It has been objected against some *Catechisms*, that they treated but of *speculative* Points, and left the Reader entirely in the Dark, as to the

practical Part, which tho', to be found in particular Books of Devotion, a *Catechism* might insinuate with Advantage. The same Difficulty cannot be formed against *this*, which every where *inculcates* Sentiments of Piety, and may serve as an universal Guide both in *Belief* and *Practice*. Having carefully examined this Work, as to the English Part of it, entitled, *The Catechism, or Christian Doctrine by Way of Question and Answer, &c.* I not only judge it conform to the Principles of the *Holy Catholick Faith* and *Morals*, but hope it may be greatly useful for the Instruction and Edification of Persons of every State and Age, who will carefully peruse it. Dated in *Paris* this 20. *July*. 1742.

F. J. DUANY O. E. S. A. Doctor of Sorbonne.

I Have perused with Pleasure, and that in both *Languages*, a Book entitled, *Ան Թաշարչ Շիօյժոյժե Ծո ղէյն Շարժա աշրհ Բեաշարիւ, ասի ու լառնոյն Յօ Երրժարս Եւ Երէյն իօլլէյն Ը,* &c. *The Catechism, or Christian Doctrine by Way of Question and Answer, &c.* and, after having examined it *seriously* and with proper Care, must say, that it answers perfectly the Zeal and pious End of the judicious and laborious Author. It is solidly instructive, and conform, in all its Parts, to the *Faith* and *Morals* of the *Roman Catholick Church*. Wherefore I make no Doubt, but it will be of very great Use to the *Publick*. At *Paris* this 22. *July*. 1742.

F. B. KELLY O. S. F. Doctor of Sorbonne.

WE under-written do testify, that we have read a Book entitled, *Ան Թաշարչ Շիօյժոյժե Ծո ղէյն Շարժա աշրհ Բեաշարիւ, &c.* *The Catechism, or Christian Doctrine, by Way of Question and An-*

Swear, &c. Written by M. *ANDREW DONLEVY*, Licentiate of Laws, and Prefect of the *Irish Community at Paris*; wherein he has collected the necessary Maxims for the Education of Youth, and *even* of Persons of much riper Years, in the Science of Salvation. The Sentiments are *Catholic*, the Devotion, which it inspires is *solid*, and the Morality is *exact, pious and profitable*. Paris July the 28. 1742.

PATRICK CORR, Doctor of *Sorbonne*, and Provisor of said College.

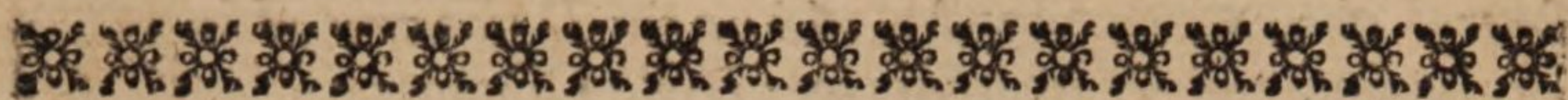
MATHEW MACKENNA, Doctor of *Sorbonne*, and Provisor of said College.

RICHARD HENNESSY, Licentiate of *Sorbonne*.

This I certify as to the *English Part*.

FRANCIS DEVEREUX, Principal of the *Irish College*.





C L ⁷ A R

X N L e X b X J R.

Мѡр-тѣѡбѣст ан Теазарѣз Схрїѡрѡнѣ, и
ан дапа Тѡб. 2

XN I. $RXNN$.

Хи І. ѿѣзжонн. С Крътѣзѣ азѣ Сръѣѣ ан
Дѣне. Т. 8

2. l. Хи Среде ат. 10

3. l. Do Dhja. 18

4. l. Χονδὰς δὲ, ἀγγὺς ἀντρίονόμο Νεομ-
τα. 22

5. l. joncol m'zad Mbje DE. 26

6. l. frayglad an Dyrne. 32

7. l. R^hndjamp^a ar Slān^hžteora JOSX
CRJOSD. 36

8. l. *Xr Spjornad N'lon, an Eazlur, &c.* 38

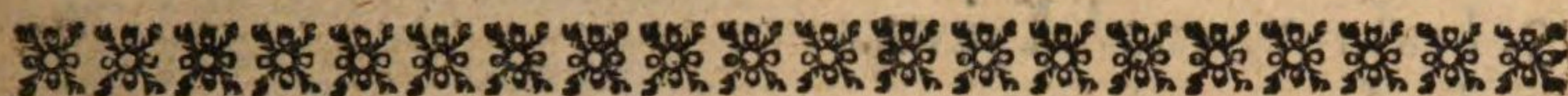
9. l. Eyrēnize na z Corp, an beata yjorhnyde.

XN_2 $RXNN$

г. л. **У**же аита дѣ а зсортѣние. 50

2. l. Хи сево Х҃іе. 54

Dejbe, no jomāje Chrijo azv na
Nlom. 56



T H E T A B L E.

*The great Importance of the Catechism , Page the
third. 3*

T H E 1. P A R T.

TH E 1. LESSON. **T**H E Creation and End of
Man. Page 9

2. L. Faith expounded. 11

3. L. Of God. 19

4. L. The Unity of God, and the most Holy Trinity. 23

5. L. The Incarnation of the Son of God. 27

6. L. The Redemption of Man. 33

7. L. The Mysteries of our Lord Jesus Christ. 37

8. L. The Holy Ghost, the Church, &c. 39

9. L. The Resurrection of the Flesh, and Life everlasting. 47

T H E 2. P A R T.

TH E 1. L. **T**H E Commandments of God in general. 51

2. L. The first Commandment. 55

The Images of Christ and his Saints. 57

xlviij

3. l. Xn dapa hXjtne.	72
4. l. Xn 3. hXjtne.	76
5. l. Xn 4. hXjtne.	80
6. l. Xn 5. hXjtne.	88
7. l. Xn 6. azry Xn 9. hXjtne.	92
8. l. Xn 7. azry Xn 10. hXjtne.	96
9. l. Xn 8. Xjtne.	106
10. l. Xjteanta na heazlyre.	114
Do Ejoynde albað bjð.	118
Xn 3. Xjtne.	136
Xn 4. hXjtne.	138
Xn 5. hXjtne.	142
11. l. Don Pheacað.	148
12. l. Peacað manbta azry Soložta.	152
Djomaŕ, &c.	156. &c.
13. l. Peacajðe an Xžajð an Spjonaŕ Nlojm.	176
14. l. Peacajðe ējžear aŕn Dhja az jannaŕð	
Djožaltaŕ.	180
15. l. Cejtne Cnjoča dējžeanaca an Dvine.	184
16. l. Svājlecjžē Cnjoŕdamlā, azry Deāž-	
ojbre.	192
17. l. Svājlecjðe brnvdaraca.	198
18. l. 8. mbeannačajðe.	200
19. l. Žnāŕa Dē.	206

X N 3. R X N N,

M X Sācnamvite.	226
1. l. baŕðe að.	228
2. l. Dvl xloj lājm eaŕbvjž.	234
3. l. Sācnamvit	

	xlix
3. L. <i>The 2. Commandment.</i>	73
4. L. <i>The 3. Commandment.</i>	77
5. L. <i>The 4. Commandment.</i>	81
6. L. <i>The 5. Commandment.</i>	89
7. L. <i>The 6. and 9. Commandments.</i>	93
8. L. <i>The 7. and 10. Commandments.</i>	97
9. L. <i>The 8. Commandment.</i>	107
10. L. <i>The Command: of the Church.</i>	115
<i>Of the Distinction of Meats.</i>	119
<i>The 3. Command:</i>	137
<i>The 4. Command:</i>	139
<i>The 5. Command:</i>	143
11. L. <i>Of Sin.</i>	149
12. L. <i>Mortal and Venial Sin.</i>	153
<i>Pride, &c.</i>	157. &c.
13. L. <i>Sins against the Holy Ghost.</i>	177
14. L. <i>Sins which cry to Heaven for Vengeance.</i>	181
15. L. <i>The 4. last Things.</i>	185
16. L. <i>Christian Virtues, and good Works.</i>	193
17. L. <i>Cardinal Virtues.</i>	199
18. L. <i>8. Beatitudes.</i>	201
19. L. <i>The Grace of God.</i>	207

THE 3. PART.

T <i>He Sacraments.</i>	227
1. L. <i>Baptism.</i>	229
2. L. <i>Confirmation.</i>	235

3. l. Sācramētīt Choḥḥr Chriḥōrō. 242
 Ollmīzad īr jndevnta ēvṃ Comḥojneac. 252
 Ziḥōmā īr jndevnta nojm Chomḥojneac. 256
 Ziḥōmā īr jndevnta tar ēīr Comḥojneac. 258
 4. l. Sācramētīt na hXjtrjze. 264
 Szrṽdaḥ an Choḥraīr. 268
 5. l. Cnojde-ḥrṽzad. 272
 Nejte ājrijte do neartvizeay, azvṽr do
 žlvaīrjoṛ an Peacac ēvṃ Cnojde-ḥrṽjzō. 278
 Rṽn dajizjon. 282
 6. l. Do'n fḥojrjōjn. 284
 7. l. An Moḥ aīr nīr cōjī fḥojrjōjn do ḍevnaḥ. 288
 īr cōjī an tSḥojn-ḥnejt, aīr vaīrjō, do
 ēvṃ aīr Cājnde. 292
 8. l. Leojrziḥōm. 300
 9. l. Loḥad. 308
 10. l. Loḥta ēvṃneay ḍnoḥbaīl aīr an bḥḥojrj-
 ḍjn, &c. 318
 11. l. Ola ḍējḍeanaac. 322
 12. l. Sācramētīt an Ojḥo Choḥṽneazta. 328
 13. l. Pōṛad. 342

X N 4. R X N N.

1. l. Dōtcaṽ, azvṽr Uḥnaīz a žCojtcjnie. 350
 2. l. Do'n Phaḥojn. 368

	lj
3. L. <i>The Eucharist,</i>	243
<i>Preparation to be made before Communion.</i>	253
<i>Acts to be made before Communion.</i>	257
<i>Acts to be made after Communion.</i>	259
4. L. <i>The Sacrament of Penance.</i>	265
<i>The Examination of Conscience.</i>	269
5. L. <i>Contrition.</i>	273
<i>Certain Things which strengthen and move the</i> <i>Sinner to Contrition.</i>	279
<i>A firm Purpose of Amendment.</i>	283
6. L. <i>Of Confession.</i>	285
7. L. <i>The Manner, in which Confession is to be made.</i>	289
<i>The Absolution is, sometimes, to be deferred.</i>	293
8. L. <i>Satisfaction.</i>	301
9. L. <i>Indulgences.</i>	309
10. L. <i>Defects, which render Confession void, and</i> <i>Manner of repairing it.</i>	319
11. L. <i>Extreme Unction.</i>	323
12. L. <i>The Sacrament of Holy Order.</i>	329
13. L. <i>Matrimony.</i>	343

THE 4. PART.

1. L. H ope, and Prayer in general.	351
2. L. <i>Of the Lord's Prayer.</i>	469

3. l. fājłte an Xjnzjl. 382
4. l. Do'n Chrijordvde, azvγ do Chomartā na
Cpojce. 392
5. l. Uxnajz azvγ Deāžmyn na Majdne. 404
6. l. Uxnajz azvγ mjon-γžmndað an Trāt-
nona. 410
7. l. Uxnajz njean pojme azvγ a nojað bjd;
azvγ an Xmasð eje. 414
8. l. Do'n Xjxmjon Nwmta. 420
- fāt ɣa nDejnjean an tXjxmjon a laj-
djon. 428
- Do'n Mhoð aɣn an eðjn Xjxmjon d'ej-
de ačt. 430, &c.
- Do'n Ujɣze Chojɣneazta. 436
9. l. An Paɣdɣjn, &c. 446
10. l. Do'n Mhjdeanyn, no d'Uxnajz an Chpoɣ-
de. 450
- An Teazazɣ Cɣjoɣdajze a nDān. 487
- Toɣɣje na Teanɣta žwɣdeje. 499



	liij
3. L. <i>The Angelical Salutation.</i>	383
4. L. <i>Of a Christian, and of the Sign of the Cross.</i>	393
5. L. <i>Morning Prayer, and good Purpose.</i>	405
6. L. <i>Evening Prayer, and Examination of Conscience.</i>	411
7. L. <i>Prayers said before and after Meat, and at other Times.</i>	415
8. L. <i>Of the Holy Mass.</i>	421
<i>The Reason why Mass is said in Latin.</i>	429
<i>The Manner of hearing Mass.</i>	431, &c.
<i>Of Holy Water.</i>	437
9. L. <i>The Beads.</i>	447
10. L. <i>Of Meditation, or Mental Prayer.</i>	451
<i>An Abridgment of the Christian Doctrine in Irish Rhyme.</i>	487
<i>The Elements of the Irish Language.</i>	499



C L O D - L O C T X.

Тѡб. l j не.	Loct.	Leayv'z a d:
4.	15. mbja d.	mbja d.
	19. Ne jte.	Ne jte.
6.	23. X jte anta j b.	X jte anta j b.
10.	3. Ce v d.	Ce v d.
	6. ce a tpa m a d.	ce a tpa m a d.
20.	25. d' a dpa d.	d' a dpa d.
32.	9. cja ll v'ze.	cja ll v'ze.
36.	23. ne jn ze.	ne jn ze.
38.	23. Tpa c.	Tpa c.
56.	9. co jv ze a n n.	co jv ze a n n.
60.	23. tso jv ze v l.	tso jv ze v l.
	22. a p d v'ze.	a p d v'ze.
62.	22. n z l v' n j b.	n z l v' n j b.
64.	9. та jv be a n v d.	та jv be a n v d.
	29. be o d m a p.	be o d m a p.
68.	14. h e j t p j c e a d a.	h e j t p j c e a d a.
78.	21. C h o m p a d.	c o m p a d.
82.	28. a j n.	a j n.
94.	27. a n n e a y a p d a c t.	a j n n e a y a p d a c t.
	29. ne j m'ze a n n n v'z.	ne j m'ze a n n n v'z.
96.	12. X j t e - y j.	X j t e - y j.
	20. a y v y.	a y v y.
106.	24. b n e j ze.	b n e j ze.
126.	15. та p c v' n j v'z a d.	та p c v' n j v'z a d.
132.	23. bja d.	bja d.
152.	21. X o n - p e a c a d.	X j o n p e a c a d.

<i>Page.</i>	<i>Line.</i>	<i>Error.</i>	<i>Correction.</i>
7.	18.	of.	of.
9.	11.	possing,	possessing.
15.	20.	Choft.	Ghost.
29.	13.	wat.	what.
35.	4.	Christmafs-day.	Christmas-day.
45.	4.	Chilten.	Children.
49.	11.	couragiouly.	couragiously.
57.	18.	not not.	not.
75.	21.	procedeth.	proceedeth.
77.	12.	particulary.	particularly.
83.	23.	Fathet.	Father.
85.	4.	and and.	and.
91.	19.	Presenee.	Presence.
135.	13.	wordly.	worldly.
221.	18.	Eearth.	Earth.
237.	1.	Scrament.	Sacrament.
255.	4.	Alter.	Altar.
267.	21.	comitted.	committed.
277.	28.	Life.	Life.
279.	9.	wen.	when.
289.	13.	mibi.	mihi.
291.	2.	Cculpa.	Culpa.
339.	22.	Campany.	Company.
341.	9.	no.	not.
429.	11.	hurtful.	hurtful.
xxvij.	24.	beleived.	believed.
xxx.	2.	Fruth.	Truth.
xliij.		where.	were.
	32.	to.	no.
xlvi.	9.	faid.	the Irish.

AN

THE FIRST

CRISTIAN

DOCTRINE

CEASDA XJUS FREXJARTX.

THE

CATECHISM,

OR

CHRISTIAN DOCTRINE

BY WAY OF QUESTION AND

ANSWER.

A



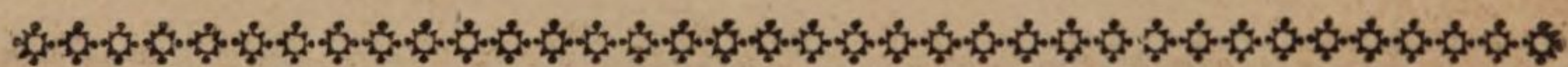
Α Ν

Τ Ε Υ Ξ Υ Σ Ξ

CRJOSDUJDE

DO REJR

CEXSΔX XZUS FREXZXRΤX.



Do móm-tāðbaēt an Teazayz Chrijordvde,
azry Do'n Mhoð aη a nejrordvdean zo
tajrbeac ηr.

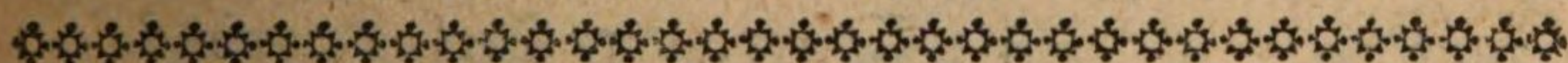
Cerod. C Rerd ē an ηj an Teazayz Chrijor-
dvde?

Fpeazna. X tā Mjnrzad rollēη, rotvz-
rjona aη(¹) Altajb an Chreiojη Chrijordamvl,
noç a tā ηjacTanac ēvm Slānte an Xma;
azry aη Nejtjb oje do beanaη ηē Jnotvzjb
Dē.

(¹) Xητζοζαλαjb.



THE
CATECHISM,
OR
CHRISTIAN DOCTRINE
BY WAY OF QUESTION AND
ANSWER.



*The great Importance of the Catechism , and the
Manner of listening to it with Benefit.*

Question. **W**HAT is the Catechism?
Answer. It is a plain and intelligible Explanation
of the Articles of the Christian Faith necessary for
Salvation ; and of other Points belonging to the
Service of God.

(4)

С. Ан ѓзѣан Мear мѳр а бeѣт аѣн ан
ѳTeaзaуѣ Сpјоуѳvѳe, азvу ѓѣvеacт лeѣ
ѳо ѳvтpаcтac?

Ф. Јѣ ѓзѣан ѳо deјmјn; ѳо бpјѣѣ ѳо бѣvл po
majт ann ѣѣn, азvу ѣѳу тајпбeac азvу
пpаcтaнac ѳѣnнe.

С. Сјonnaу јѣ majт ѓ ann ѣѣn?

Ф. Ан mѣјѳ ѳvр ab јonna ѓ азvу ан Tea-
зaуѣ, ѳо mјn Сpјоуѳ азvу na hXbѣtoјl
ѳѣnн.

С. Сјonnaу јѣ тајпбeac азvу јѣ пpаcтaнac
ѳѣnн Xпe табајпт ѳо n Teaзaуѣ Сpјоуѳvѳe?

Ф. ѳо бpјѣѣ ѳо бѣ ѳѳlvмaнн Neac ѳac Nј a
та пpаcтaнac cвm a ѣlānvѣte, ан таn ѳо
бeјп Xпe ѳѳ; азvу ѳан јјn, ѳо mbajѳ na
nXпbѣјoу, азvу ѳamaнтa ѳо јјoрпvѳe.

С. Cpед јѣ ѓзјon ѳо ѳevнaм, cвm Taјпбe
ѳо бvajп aу ан ѳTeaзaуѣ Сpјоуѳvѳe?

Ф. Nј ѣolāјп Neјte aјmјѣte ѳо ѳevнaм poј-
me, пѣ na lјnn, азvу na ѳajѳ.

С. Cpед јѣ cѳјп ѳо ѳevнaм poјme?

Ф. Xп (¹) ѳTѣу, јѣ cѳјп теacѳ ѳā ѣѳѳ-
lvм majlle лѣ Rvн ѳnѳѳvѣѳ aјп; ан ѳaпa
Nј, ѳja ѳ'аѳpаѳ азvу ѳо јvѳe, ан таn
тpѣзѣaу cвm na hXјte, јonn a mbajѳ ан
Teaзaуѣ Сpјоуѳvѳe ѳā mвнaѳ. 3. ѣ ѣѣn
ѳ'јomcвp ѳо cјvн, (²) cвбјoуac.

С. Cpед eјle јѣ cѳјп ѣѳу ѳо ѳevнaм?

Ф. Јѣ cѳјп Uпnajѳ ѳо ѳevнaм ан aoјп-ѣeacт

(¹) ѳTѣу.

|| (²) ѳјcпѣјѳeac.

пјѣ

Q. Is it requisite to make great Account of the Catechism, and to hearken to it attentively?

A. It is certainly; for it is very good in it self, and likewise both useful and necessary for us.

Q. How is it good in it self?

A. Inasmuch as it is the same Doctrine, which Christ and the Apostles have taught us.

Q. How is it useful and necessary to give Attention to the Catechism?

A. Because by giving a due Attention to it, we learn all that is necessary for Salvation; and that without this Attention, we shall be ignorant thereof and eternally damned. 1. *Cor.* c. 14. v. 38.

Q. What ought to be done, in Order to benefit by the Catechism?

A. There are certain Things to be done before, at, and after it.

Q. What is fit to be done before it?

A. First, it is requisite to come to learn it with a Resolution of benefiting by it. 2. To adore and pray to God, when we come to the Place, where the Catechism is to be taught. 3. To behave ourselves quietly and decently. 1. *Cor.* 14. 40.

Q. What else is to be done before it?

A. It is proper to pray along with the Priest, or Catechist.

μη αν τσαζαντ, πο με φεαν μηντε αν τεαζ-
αντ Chrhoynde.

C. Cnevd j an Unnao do nj ty?

F. Dejnm; « O a hTjeanna, tre do Mhōn-
» tpoaune, mhn dam zac Nj a ta njaetanae
» evm eolny d'faazl opt, evm do zpaonjze,
» azvy evm do Naom-tola do denam. »

C. Cnevd j cojm do denam an Xmyjn an
Teazajz do mnao?

F. j cojm ejvdeact mj zo hXmeac, ma-
canta, modamyl, amyl j da mbejt an oTj-
jeanna joza Chrhoz az cajt.

C. Cnevd j cojm do denam tar ej an
Teazajz Chrhoynde.

F. j cojm bvedeacay do bjejt me Dia azvy
zpaia jarmyō an evm cojmyjze an a
zCvalajo, azuy evm (¹) Dejzfejome do den-
nam de.

C. Ja mejo Cyd a pojtean an Teazajz
Chrhoynde?

F. X zCejtre Codca. Labartan j an zCevd
Chyd an (²) Altajo an Chrejojm; j an dana
Cyd an Xjteantajo De azvy na heazlyre;
j an oTneay Rann an na Saenamvntjo; j
an zCeatpamaō Cyd an an Dōtcaz azvy
an an Unnajz.

(¹) deaz-Urajde. || (²) Xmtjozalajo.



Q. What Prayer do you say?

A. I say: *O Lord, through thy great Mercy, teach me all that is necessary for knowing thee, for loving thee, and for doing thy holy Will.*

Q. What is proper to be done while the Catechism is taught?

A. It is fit we shou'd listen to it with Attention, Modesty and Respect, just as if our Lord Jesus Christ were speaking to us. *Luc 10. 16.*

Q. What is fit to be done after the Catechism is over?

A. It is proper to give Thanks to God, and to beg the Grace to retain what we heard, and to turn it to our Good. *2. Cor. 6. 1.*

Q. Into how many Parts is the Catechism divided?

A. Into four Parts; the first treats of the Articles of Faith; the second of the Commandments of God and the Church; the third of the Sacraments; the fourth of Hope and Prayer. *Catech. Conc. Trid. Pr.*



Α Ν Ι. Κ Α Ν.

Δ' Α Λ Τ Α , β Α Ν ᾠ ρ ε , δ , ιη.

Α Ν Ι. Λ ε , ζ , ο Ν Ν

Δο Χηρτνζαδ αζνρ το Χηρςε αν Δννε.

С. С ја єрѣтајз азур до єрн ајн ан (¹)

τСаοζαλ hτѣ?

҃. Дја νλεα-Χηρμαεταε.

С. Сперд е ан Мхајт до рјине Дја ђντ ;
ан тан до єрн γε ајн ан τСаοζαλ hτѣ?

҃. До τνз γε ђам мап аон лејр ан зСорр,
Αnam (²) Τνзγjonac, Spjonadalta, doṃar-
bta, лe ан ab ҃εјojн e ҃εјн до ҃εalbrzaδ zo
γјонρνде.

С. Сперд ҃ар єрн Дја ајн ан τСаοζαλ
τѣ?

҃. До єрм εολνр до єрн ајн, єрм α зпā-
ђнзте, єрм α hτola до ђєрnam, азнр єрм
na beata γјонρνде до γαοτρνζαδ лејр ан
Meoḃaјн-γј.

С. Сперд ј҃ εјзjon до Δνне α ђєрnam єνζε
γјн?

҃. ј҃ εјзjon ceјтне Neјте до ђєрnam.

С. Сперд е ан сєрд Nј?

҃. Зac Nј ђāп ҃ojllγјз Дја , азнр заca
мннеани ан εαзлνр ђннн, до єнејдеам zo
djонзмāla.

С. Сперд е ан дапа Nј?

(¹) Саοζαλ.

|| (²) cεјllјде.

҃.

T H E I. P A R T.

T H E A R T I C L E S O F F A I T H.

T H E I. L E S S O N.

Of the Creation & End of Man.

Q. **W**Ho created and placed you in the World?

A. Almighty God. *Gen.* 1. 27. *Eph.* 3. 9.

Q. What Good has God done you, when he made you?

A. He gave me, together with a Body, a Rational, Spiritual and Immortal Soul, capable of possessing himself during all Eternity. *S. Jo.* 3. c. 15. 16. v. 1. *Epist.* 3. 2. *Wisd.* 3. 2. &c.

Q. To what End has God placed you in the World?

A. In order to know, love and serve him, and thereby merit Life everlasting. *1. Theff.* 4. 3.

Q. What must we do to answer that End?

A. There are four Things to be done.

Q. What is the first?

A. It is to believe firmly, whatever God has revealed, and the Church teacheth us. *S. Math.* 18. 17. *S. Jo.* 8. 24.

Q. What is the second Thing?

A. Is

f. А҃ггеага Дѣ аг҃гы на х҃е азл҃ыре во
сoмл҃юнаѡ.

C. Cérd é an tpeay Nj?

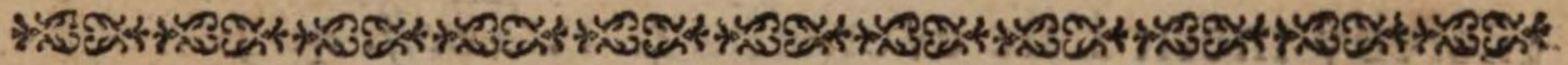
f. Na Sacramente do žlacað majlle nj
an Ollmýžad jř njactanač.

С. Са бѣхъ ии сѣаѣрамаѡ Нѣ?

f. X τὰ Δότταρ α ἐνρη α nDja azuy α ὄνλ
Yā na Chymajnce Jo mjnc tpeay an Umnajz.

Торачъ аи ѿѿзъи-ѿе!

Nj folājn dñnn (¹) rmarnead zo mnye
 cnevð f'ān cñn Dja ajn an tSaožal rjn ;
 azur (²) fējōm do ðevnam d'ān zCorp, d'ān
 nñnam azur do zac tjoðlajce eñe dā bñva-
 namar , do nejñ jntjñne azur tola an
 zCrvtrjžteopa.



XN 2. LÉ J 3 J 0 NN.

Do'n Chrejde an.

С. ~ Кевѣ ѿ Нѣ ѿ Смердеаи?

C f. X τὰ Σὺν ἁγίᾳ τῇ ἐκκλησίᾳ
 καὶ τῇ ἐκκλησίᾳ τῇ ἐκκλησίᾳ τῇ ἐκκλησίᾳ
 καὶ τῇ ἐκκλησίᾳ τῇ ἐκκλησίᾳ τῇ ἐκκλησίᾳ

(¹) γταιοjne αδ.

|| (²) ἡγᾶτο.

C. Черв

A. It is to fulfill the Commandments of God and the Church. *S. Mat.* 19. 17. *Hebr.* 13. 17.

Q. What is the third?

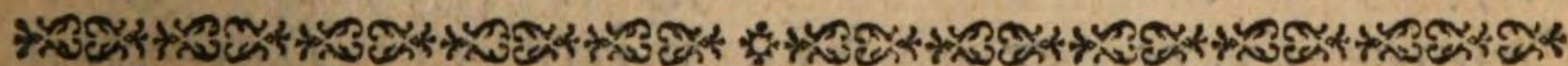
A. To receive the Sacraments with the necessary Preparation. *S. Mat.* 7. 6. 28. 20. 1. *Cor:* 11. 20. &c.

Q. What is the fourth Thing?

A. It is to put our Hope in God, and to have Recourse to him often by Prayer. *Of.* 12. 6. *S. Mat.* 12. 21. *Ephes.* 6. 10. 18. *Hebr.* 4. 16.

The Fruit of this Lesson.

We shou'd often consider for what End God has placed us in the World; and make Use of our Body, of our Soul, and of every other Gift we receiv'd, according to the Will and Intention of our Maker. 1. *Cor.* 10. 31. *Coloss.* 3. 1. &c.



T H E 2. L E S S O N.

Faith expounded.

Q. **W**Hat is Faith?

A. It is a divine Virtue, and a heavenly Light, whereby we believe all that God has revealed to his Church.

Q. Why

C. Червѣа нѡоштеан Србѣлсе ѡлажа
азрѣ Солрѣ неамѡа до'н Чхредеам?

f. Do bñjz žyr ab ē Dja, tre na mōr-
trōcajre, do dōjre aγ ann an žCpoždōtjō an
mōr-tjōdlaice-γj, nē bfojllγjžean ē xējn
dōhñ.

С. Аи мѣстѣнаѣ до Неаѣ Среде аи до бѣжѣ
аже?

f. jr mactanac; do brjz nac xejom Xojn-
Neac do ylanvzað zan Cnepeam.

С. Дерна Зијом Срејом?

4. « O a hTjzeanna, cpejoim zo djonznāltā
 « zāc Nj d'fojllrjzjz, azvz zāc a mēneānn
 « tv treay an Nāom eazlvz čatojse; do
 « brijz zo bf vl tv mo řjnnneac jonni do bpa-
 « trajb. »

С. Аи бѣхъ гдѣ дѣлаша ю оуиши. Знѣши. Сре-
дѣи до дѣннѣи о Ам. Зо. хАм?

f. X tā d'fjačajb aji žac Neac dān žlac
bajrdeat, an tan do t'jz (') Cjall azvyr
Cojinne čvze, žac Nj, d'fojllvjz Dja do'n
Eazlvyr, do čnejdeat ó na čnojde žo dajnz-
jon; azvyr a Čhnejdeam do čvr a nžnjom žo
laeteamvl, az cajteam a beata do nejn
óljžjō Dē.

С. Сперд ејте а та ђ ђјасѡѡ орѡи да ђе ѡ-
наѡ?

Ѣ. А та дѣлаѣбъ оуиши до сннѣ (²) бѣи-
А ѣт аи снѣюи дѣлаѣи азвѣ до снѣюѣаѣ

(¹) με αἰνῆ καὶ δόξα. || (²) πρὸς τὸν Χριστὸν αἰ.
30

Q. Why is Faith called a divine Virtue and a heavenly Light?

A. Because it is God, through his great Mercy, that infuses this valuable Gift into our Souls, by which he reveals himself to us. *S. Jo. 6. 44. Phil. 1. 29.*

Q. Is Faith necessary for every One?

A. It is; for without Faith None can be saved. *Hebr. 11. 6.*

Q. Make an Act of Faith?

A. O Lord, I do firmly believe whatever thou hast reveal'd, and all that thou teachest me by the holy Catholick Church; because thou art most true in thy Words. *Pf. 18. 8. 2. Cor. 1. 18.*

Q. Are we obliged to make an Act of Faith from Time to Time?

A. Every One that has been baptised is obliged, when he comes to the Use of Reason and Years of Discretion, to believe firmly from his Heart, all that God has reveal'd to the Church; and to put his Faith daily in Practice, by living up to the Law of God. *1. Cor. 16. 13. Hebr. 10. 38.*

Q. What else are we obliged to do?

A. We are undoubtedly obliged to learn and firmly believe the principal Articles of Faith; particularly when we have a Mind to receive the Sacraments. *S. Mar. 16. 16. Hebr. 10. 22. S. Carol. Act.*

30 да и ѿ ѿи; 30 хѡ ѿиѡе аи таи ѿ ѿи ѿи
нѡ Сасраиѡиѡе до ѿлаѡѡ.

С. Са бѣнѣю на бнѣ-хъ лѣтѣхъ, а тѣ дѣла аѣ
орнѣи дѣлѣнѣи азъ рѣ до бѣнѣаѣ?

f. X 3Cpe na nXbγdol.

С. Χη ὁφείλει δ' ἔτι αὐτῷ οὐκ ἔστιν ἡμεῖς Χρηεῖς καὶ
καὶ Χρηστοὶ τοῦ θεοῦ ἀξιοῦν?

Ѣ, Х тѣ д' ѣ ꙗсѧ ѡ оуи и нѣ хѣ аѡ амѧ и а
Ѣ юу до бѣт азѣ и , а сѣт Ѣоу Ѣ юу сѣлѣ на
нх ит юзѣл , а тѣ ите.

С. Хбајн ан Схпѣ?

[illegible]

Смѣро ꙗ ѿ бѣ ил дѣ ꙗсаꙗб оуиин на Не ꙗте-ꙗ
иле до смѣрдеаѡ?

f. Do bñjz žvrh řojllř jz Dja jad, azvrř nač

(¹) ὁ νόμος ἐστὶν ὁ νόμος.

Act. Mediol. Eccl. part. 4. Instruct. ad Confess.

Q. Where are those principal Articles to be found, which we are obliged to learn and believe?

A. In the Apostles Creed.

Q. Are we obliged to know the Apostles Creed?

A. We are obliged not only to know it, but also to know the Meaning of the Articles, it contains. *S. Mat. 13. 14. 15. Ephes. 5. 17. S. Carol. ibid.*

Q. Say the Creed?

A. I believe in God the Father Almighty, Maker of Heaven and Earth: and in Jesus Christ his only Son our Lord, who was conceiv'd by the Holy Ghost, born of the Virgin Mary, suffer'd under Pontius Pilate, was crucified, dead and buried. he descended into Hell; the third Day he rose again from the Dead. he ascended into Heaven, sitteth at the right Hand of God the Father Almighty; from thence he shall come to judge both the Quick and the Dead. I believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of Sins; the Resurrection of the Flesh, and the Life everlasting. Amen.

Q. Why are we obliged to believe all these Things?

A. Because God, who can neither deceive nor be deceiv'd, has revealed them all. *2. Cor. 1. 18. 19. 20.*

Q. How

Yējōm dō a bejt meallta, na Xojn-Neac dō
meallad.

C. Cjonnay a tā a xjōy azynne zo cjinte,
zyr xjollxjz Dja jad?

F. X tā a xjōy azynne o'n Naom̄ Eazlyr
Chatojice, dān ajtjn Dja dōjn bejt vīal,
azry dān zeall yē a bejt na xocajm zo Dej-
nead an Domyn; azry zac vīe xjynne dō
mynad dō.

Тонад ан Лѣјзјин-ѣ.

Xm dTyr, bndeacay do tabajnt do Dja
xa yrbajice an Chrejojm do xrapamar xan
mbajfdead; Jnjojm Cpejojm do dervnam zo mj-
nje; Ryn do glacad zac vīe Lā, an mbeata do
cajteam, azry bāy d'xāzajl xan zCpejdeam
Chatojice Rōmānac; Jan an zCpejdeam do
yevnad zo bnat nē bnejtjn na nē Jnjojm.

2. X bejt dxtcjollac xa'n d'Teazayz Cxjōy-
dnde d'xozlym, azry do mynad dō'n myntjn
a tā x'an Smact.

3. Jnād azry Meay mōm de bejt azynne
ajm Eazlyr Dē, azry xōy Jnde azry conz-
nad nē Lvct teazajzte an tsojxzejl.



Q. How do we know for certain , that God has revealed them?

A. We know it from the holy Catholick Church , which God commanded us to obey , and with which he promised to be to the End of the World ; and to teach her all Truth. *S. Mat. 18. c. 17. v. 28. c. 20. v. Jo. 16. 13,*

The Fruit of this Lesson.

First , to give Thanks to God , for the Virtue of Faith which we receiv'd in Baptism ; to make an Act of Faith often ; to resolve every Day , to live and die in the Roman Catholick Faith ; never to deny our Faith either by Word or Deed. *S. Mat. 10. 33.*

2. To endeavour to learn the Christian Doctrine ; and to teach , or get it taught the People , that are under our Care. *1. Tim. 5. 5.*

3. To love and esteem greatly the Church of God ; and likewise to pray for , and assist the Teachers of the Gospel. *1. Tim. 5. 17. Hebr. 13. 17.*



XX

Α Ν 3. Λ Ε 1 3 1 0 Ν Ν.

Do Dja.

C. C Revo é an cerno Nj jv éjzjon do zac
vle Chrijovnde do cnepead?

f. Jo bf vl Xojn-Dja amājn ann.

C. Cja he Dja?

f. Cnvtajzteom Nejne azrv Talman;
azrv Xjnd-njz zac vle Nejte.

C. An xejom leat a mjnvrzad, ajn mod
ejle, cerno é an Nj Dja?

f. jv xejom ljom; jv ead jv Dja ann, Spjo-
nad rjornvnde, no majt, no jomlān, vle a-
cvmactac; a tā ann zac vle Xjt, do cjt zac
vle Nj, azrv do rtrjnar jad vle.

C. Cerno xā nDejn tv zrv Spjonad Dja?

f. Do brjz nac bf vl Corp na Xojn-nj con-
ponda ajze.

C. Cerno xā nDejn tv, jo bf vl xē no majt
azrv no (¹) jomlān?

f. Do brjz jo bf vl Majt óv cjonn zac
Majteara ajze; azrv nac xejom Xojn-nj
do bejt comajt, no cōmjomlān njv.

C. Cerno xā nDejn tv, jo bf vl xē vle a-
cvmactac?

(¹) xomōte

T H E 3. L E S S O N.

Of God.

Q. **W**Hat is the first Thing that every Christian ought to believe?

A. That there is one only God.

Q. Who is God?

A. God is the Maker of Heaven and Earth, and sovereign Lord of all Things. *Gen. 1. 1. &c. 1. Tim. 6. 15.*

Q. Can you expound, any other Way, what God is?

A. Yes; God is an eternal Spirit, infinitely good, infinitely perfect, infinitely powerful; who is in all Places, sees all Things, and governs all.

Q. Why do you say that God is a Spirit?

A. Because he has neither Body nor any Thing belonging to a Body. *S. Luk. 24. 39. S. Jo. 4. 24.*

Q. Why do you say, that God is infinitely good and infinitely perfect?

A. Because he surpasses in Goodness all that is good; and that Nothing can be as good, or as perfect as he is. *S. Mat. 19. 17. S. Jam. 1. 17. Ps. 144. 3.*

Q. Why do you say, that God is infinitely powerful?

ƒ. Do bñjž žvrñ ab řějom lejř žac Nj jr
Mjan lejř vo ðevnað.

C. Cpevd řā nDejññ, žo břvl řē řjor-
nřðe?

ƒ. Do bñjž žo břvl žan Třř žan Dejn-
eað.

C. An břvl Dja ann žac vřle Xjt?

ƒ. X ta; óñ a tā řē am Neam azur am
Talam azvrř ann žac ball do'n Domam.

C. An bř ajeann Dja žac vřle Nj?

ƒ. Nj. řějom ajon-nj do bejt a břolac am,
žo řjr an Smrajnřð jr⁽¹⁾ vařžnřðe a žCpoř-
ðe an Dřne.

C. Cpevd řā nXbñamñ tv žo řtjřñamñ řē
žac vřle Nj?

ƒ. Do bñjž žo břvl Cřnam azvrř Xjne
ařže am žac Nj, azvrř žo ðTržamñ Lvac a
Saořamñ do na deāžðłjnřð, azur Pjana do
na ðnočðłjnřð; azur řóř do bñjž nac ðTr-
teamñ Xojñ-nj amac acř řē n'Orðvřað, nð
řē na čeað.

C. Cpevd jad na řjača ðlřžteam ðjññ do
ðjol řē Dja?

ƒ. X tā ðřjačajb orñññ a Mhóñðacř žłóñ-
ñamñ ð'aðnað, azur a žñāðvřað óř cjonñ
žac vřle Neřte.

C. Cpevd jad řóř řjača an žCpřřtařžteo-
na orñññ?

(¹) řolřžte.

A. Because he can do whatever he pleases. *Psf.* 113. 11. *S. Mat.* 19. 26.

Q. Why do you say, that he is eternal or everlasting?

A. Because he has neither Beginning nor End. *Deut.* 32. 40. *Exod.* 15. 18. *Mich.* 5. 2.

Q. Is God every Where?

A. Yes; for he is in Heaven and on Earth, and in every Part of the World. *Deut.* 4. 39. *Baruc.* 3. 25. *Psf.* 138. 7. *Jerem.* 23. 24.

Q. Does God see all Things?

A. Yes: for Nothing, nay, not the secret Thoughts of Man's Heart, can be hid from him. *Psf.* 7. 10. *Hebr.* 4. 13.

Q. Why do you say that he governs all Things?

A. Because he takes Care of, and looks to every Thing: he rewards the Righteous and punishes the Wicked; and likewise because Nothing happens but by his Order or Permission. *1. Cor.* 12. 6. *Act.* 17. 28. *S. Mat.* 10. 29.

Q. What Duty are we obliged to pay to God?

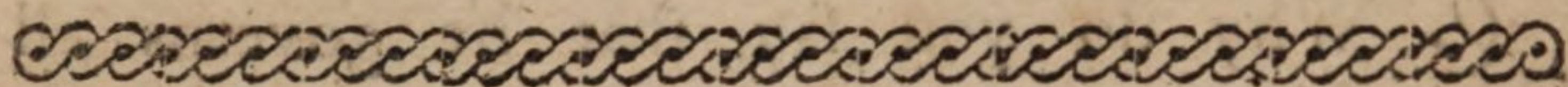
A. We are obliged to adore his glorious Majesty, and to love him above all Things. *Deut.* 6. 13. *S. Mat.* 4. 10. *Luc.* 10. 27.

Q. What else do we owe to our Creator?

ƒ. X tā d'xjacajb orɣɣɣi bejt arɣmal dō anɣ
 zac ɣle Nj; eazla mōɣ bejt orɣɣɣi xearɣ-
 ɣan do tɣlleaō; azuɣ zac Xɣnō azuɣ braj-
 neaō, do cɣɣɣeaō orɣɣɣi, d'xɣlanɣ zo xojō-
 ɣdeac.

C. Cɣevd eɣle a tā d'xjacajb orɣɣɣi do
 dervnaō?

ƒ. Jan labajɣt cōjōce am Dɣja acɣ mɣlle
 nē Meaɣ azuɣ Moō nō mōɣ; cɣɣɣɣɣɣaō zo
 mɣɣɣe zo bɣajceanɣ ɣē ɣɣɣɣ anɣ zac Xjɣ,
 azuɣ zac Xɣn; azuɣ dā bɣjɣɣ ɣɣɣ, Jan
 Xojɣ-nj do dervnaɣ an Xɣajō a tola.



X N 4. L É J 3 J O N N.

d'Xonōacɣ Dē azuɣ do'n Tɣjōɣɣoɣɣo nō
 naomta.

C. C X mēɣo Dja anɣ?
 ƒ. Xojɣ-Dja amāɣɣ.

C. Ca mēɣo Peaɣɣa a nDja?

ƒ. X tāɣo tɣj Peaɣɣona, joōbɣ, an tX-
 tam, azuɣ an Mac, azuɣ an Spjonaō
 Naom.

C. Xɣ Dja an tXtam?

ƒ. jɣ eaō zo deɣɣɣɣ.

C. Xɣ Dja an Mac?

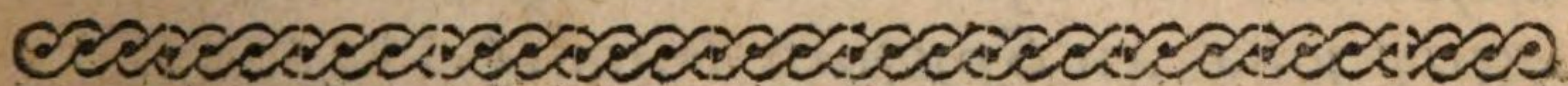
ƒ. jɣ eaō zo deɣɣɣɣ.

ƒ. Xɣ

A. We are obliged to obey him in all Things; to be greatly afraid of deserving his Wrath; and to suffer patiently what Misery and Trouble soever, he may inflict upon us. *Exod.* 15. 26. *S. Luc.* 12. 4. 5. *Hebr.* 10. 36. *I. S. Pet.* 4. 1. 13.

Q. What else do we owe him?

A. Never^d to speak of him but with very great Esteem and Respect; to consider often that he sees us in every Place, and at every Moment; and therefore, never to do any Thing contrary to his Will. *Gen.* 18. 27. *Psf.* 28. 2. *Psf.* 110. 9. *Gen.* 17. 1. *Gal.* 5. 25.



T H E 4. L E S S O N.

Of the Unity of God, and of the most Holy Trinity.

Q. **H**ow many Gods are there?

A. There is only one God. *Deut.* 6. 4. 1. *Cor.* 8. 4.

Q. How many Persons in God?

A. There are three Persons, to wit, the Father, and the Son, and the Holy Ghost. *S. Mat.* 28. 19.

Q. Is the Father God?

A. He is certainly.

Q. Is the Son God?

A. He is certainly. *S. Jo.* 1. 1.

С. Ан Дја ан Спронад Наом?

Ғ. Јґ еад зо дејми.

С. Ан трј (¹) Дее јад?

Ғ. Нј кѣад, аѣт Хоји-Дја ам̄аји а дТрј бРearґонајб; до брјз нас бґвл аса аѣт Хои н̄ад̄и ам̄аји азур (²) Хои-та̄дбаѣт, н̄о Хои-бвна̄даґ дјажа.

С. Снево јґ Хји до на трј Рearґонајб-ґј ан аоји ґеаѣт?

Ғ. Ан Трјонӣдо мо Наом̄та, н̄о Хоји-Дја ам̄аји а дТрј бРearґонајб ејоји-де ал̄б̄-та.

С. Ан бґвл ан тХ̄там нјоґ ґе̄аји, нјоґ ерјоииа, н̄о нјоґ ер̄маѣтајз јона ан Mac азур јона ан Спронад Наом?

Ғ. Нј бґвл; до брјз зо бґвлдо на трј Рearґона дјажа-ґа сојмјонаии аии заѣ ґле Нј; ѓм јґ Хоји-Дја ам̄аји јад.

С. Ан ґјне ан тХ̄там јона ан Mac азур јона ан Спронад наом?

Ғ. Нј ґјне; до брјз зо бґвлдо на дТрјви б̄и тСјоґиґдеаѣт.

С. Снево јґ ејзјои до д̄евна̄и с̄ви на Трјонӣдо мо н̄ом̄та д̄он̄бґвжа̄д?

Ғ. Јґ ејзјои д̄ӣии енејдеад зо дајзјои јоиґа бґјґӣӣе мо д̄он̄са-ґа; бґвдеаѣаґ а б̄нејт не Дја ґ̄ан н̄еолґґ-ґо до та̄бајт д̄ӣии; азур Дја зл̄оґӣаи д̄а̄д̄а̄д а дТрј бРearґонајб, зо кХ̄јґде ам̄ Мајоји азур

(¹) Дееґе.

|| (²) аон тСґбґтајит.
Тра̄т.

Q. Is the Holy Ghost God?

A. He is certainly. *Acts.* 5. 3. 4.

Q. Are they three Gods?

A. No: They are but one God in three Persons; because they have but one only Nature, and one divine Substance. *S. Mat.* 28. 19. *I. S. Jo.* 5. 7.

Q. What do you call these three Persons together?

A. The most Holy Trinity, or one only God in three distinct Persons.

Q. Is the Father more perfect, more wise, or more powerful than the Son, or the Holy Ghost?

A. He is not; because these three divine Persons are equal in all Things; for they are one only God.

Q. Is the Father more ancient or elder than the Son or the Holy Ghost?

A. He is not; because they are all three from Eternity. *Psf* 89. 2.

Q. What must be done in Order to honour the most blessed Trinity?

Q. We ought to believe firmly this very obscure Truth; to give Thanks to God for having given us the Knowledge of it; and to adore the God of Glory in three Persons, especially Morning and Evening, and at the Beginning of all our Prayers, *Psf* 117. 9. *Psf* 62. 1. *Psf* 140. 2.

| *Q.* What

Трāтнōна, азуу а оТүү заē Урнaйзтe.

С. Снеvо еjлe иу иuдеvиtа?

Ғ. иу cōм оһии Дvтpаcт до деvнaиm cвm
на Мōм-ҕјииue-γј до мvнaд, нō тaбaйт
ҕa деapа а мvнaд до'и Дpиγиγ а тā на
hXиvбҕјoу.

Х N 5. Л É J 3 J O N N.

о'јонcолнvзaд Мhγe Дē, аи Дapа Рeарҕa
до'и Тpјoииoјo Нaомtа.

С. С Revо ē тvзeay тv пe јонcолнvзaд?

Ғ. Coјиceanγal на Nāдhγe oγaγa азуу
на Nāдhγe oлoиnа пē cējлe аи Xojи pеap-
ҕa ии oγaдa.

С. Cγa до Pheapγoиaγb на Тpјoииoјo пo
Naомtа до γлac Colаии oлoиnа?

Ғ. Mac Дē, аи дapа Рeарҕa до'и Тpјoи-
иoјo пō Naомtа.

С. Снеvо cγallvзeay γи, Colаии oлoиnа
до γлacаd?

Ғ. Cγallvзe γē Coпp азуу Xиaи, map
а тā азγииe, до γлacаd.

С. Ca hXγт aии ap γлac γē аи Coпp азvу
аи тXиaи-γo.

Ғ. X мбpојии на Mapγoиe γлōpиaиe
Mγиe, а Mhāтaи.

С. Cγoииay до тāpлaγd γo?

Ғ. Le

Q. What else is to be done ?

A. We shou'd be diligent in teaching this great Truth, or in getting it taught those that are ignorant thereof. *Col. 3. 16.*



T H E 5. L E S S O N.

Of the Incarnation of the Son of God, the second Person of the Holy Trinity.

Q. **W**hat do you understand by the Incarnation ?

A. The Union of the Nature of God and of the Nature of Man in one Divine Person.

Q. Which of the three Persons of the most Holy Trinity took human Nature ?

A. The Son, who is the second Person of the most Holy Trinity. *S. Jo. 1. 14.*

Q. What doth the Taking of human Nature mean ?

A. It means the Taking of a Body and Soul, such as we have.

Q. Where has he taken this Body and Soul ?

A. In the Womb of the glorious Virgin Mary, his Mother. *S. Mat. 1. 18.*

Q. How came this to pass ?

A. By

ƒ. Le h0jbrjvžad an Spjonajo Nlōm do
crmad Corp JOSX CRjOSD d'fjor-fvl na
Naom-Ojze.

C. Cja he CRjOSD?

ƒ. An dana Pearra do'n Tmjoniōjo po
Nlōmta, do žlac Colann dōnna.

C. Cnevō ē cjallvžear an focal JOSX?

ƒ. Slānvžteom.

C. Nač dljžtean Onōm ājvde da'n Xjm-
rj?

ƒ. Dljžtean, ōm ōndvžtean žac žlŷn do
clōnad d'Xjm JOSX.

C. Cnevō cjallvžear an focal CRjOSD?

ƒ. Unžta nō Olajžte.

C. Cnevō nē an hūnžad ē, nō nē an cv-
nead Ola am?

ƒ. Rē žac vle žnāy neamda, azuy nē
hjomlājne na Djažacta xējn.

C. An Dja JOSX CRjOSD?

ƒ. Jy ead žo cjunte.

C. An bfvl xōy na Dhvine?

ƒ. X tā xē na Dhja azvy na Dhvine an
lōm-xeact.

C. Ža mējo Nādēm jom JOSX CRjOSD?

ƒ. X tājo dā Nādēm, joōon, Nādēm dja-
žā azvy Nādēm daonna, ōm a tā xē na
Dhja azvy na Dhvine.

C. Ža mējo Pearra jom JOSX CRjOSD?

ƒ. Nj bfvl act Xom-pearra, eadon, Pear-
ra Mhje Dē amājn.

A. By the Virtue of the Holy Ghost, the Body of *JESUS CHRIST* was formed of the very Blood of the blessed Virgin. *S. Mat. 1. 20. Gal. 4. 4.*

Q. Who is *JESUS CHRIST*?

A. He is the second Person of the most Holy Trinity made Man.

Q. What signifies the Word *JESUS*?

A. It signifies Saviour. *S. Mat. 1. 21.*

Q. Is there not a special Honour due to this Name?

A. There is ; for it is commanded that at the Name of *JESUS* every Knee shall bow. *Phil. 2. 10.*

Q. What signifies the Word *CHRIST*?

A. It signifies Anointed.

Q. With what was he anointed.

A. With all heavenly Graces , and with the Fulness of the Divinity it self. *S. Jo. 1. 14.*

Q. Is *JESUS CHRIST* God?

A. He is certainly. *Colos. 2. 9.*

Q. Is he likewise Man?

A. He is both God and Man. *Phil. 2. 6. 7.*

Q. How many Natures in Christ our Saviour?

A. There are two Natures , to wit , the Divine Nature and the human ; for he is both God and Man. *Rom. 9. 5.*

Q. How many Persons in *JESUS CHRIST*?

A. There is but one Person , to wit , the Person of the Son of God only. *Conc. Ephes.*

Q. Where

С. С'ајт а бѣнл ар ѿтѣарна JOSX
CRјOSD?

Ф. Ан мѣјѿ зврн Дја е, а тѣ рѣ анн заѣ
нлѣ Хјт; аѣт ан мѣјѿ зврн Днѣ е, а тѣ рѣ
ар Неам амѣн, азур а Наом-ѣасрамннт
на hXltōpa.

С. Снерѿ јад на фјаѣа јѣ сеарт ѿнн-е
ѿ ѿјол лѣ ар ѿтѣарна JOSX CRјOSD?

Ф. Х тѣ ѿ'фјаѣајѿ орннн а аѿпаѿ азур
а мѿлаѿ мврн ар нДја, азур бнѿеаѣаѣ бнѣјѣ
нјѣ фѣ ѿлаан ѿѿнна ѿ ѿлаѣаѿ мап ѿеall
орннн-е.

С. Снерѿ ејлѣ а тѣ ѿ'фјаѣајѿ орннн ѿ
ѿернн?

Ф. јѣ сеарт ѿннн јннн фѣјн ѿ'ннлнѣаѿ ајн
а јон-јан, нос а ѿ'јнлнѣ а Мѿѿнѿаѣѣ ѿѿ
ѿѿмннѣ мап ѿеall орннн-е, ан тан ѿѿ
ѿѿмнѣанѣајл ар Нѣѿнн ѿѿѣт нѣ на Рѿеарн
јонн ѿјаѿа фѣјн.



Q. Where is our Lord *JESUS CHRIST* ?

A. In as much as he is God, he is every where ; but in as much as he is Man, he is only in Heaven, and in the Blessed Sacrament of the Eucharist. *Hebr.* 10. 12. *S. Mat.* 26. 26.

Q. What Obligations do we lie under to our Lord *JESUS CHRIST* ?

A. We are obliged to adore and praise him as our God, and to give him great Thanks, for becoming Man for our Sake.

Q. What else are we obliged to do ?

A. We shou'd humble our selves for his Sake ; who, upon our Account, humbled his incomprehensible Majesty, when he united our poor Nature to his own divine Person. *2. Cor.* 8. 9.





$x \quad n \quad 6. \quad l \quad e' \quad j \quad \ddot{z} \quad j \quad 0 \quad n \quad n.$

дѣлаꙋдъ аи ѿише.

C. C Rerd xān ȝlac Mac Dē Colann daon-
na?

f. Do črm rjnne d'črarglað azur do řlā-
nržad.

C. Cμepo ē rjn lē mād, rjnn-e d'xvay-
glad?

Ϝ. Ϣαλλνῖε γῆ, ἀμ γαστραὶ ὁ πῆααὶ ἀζυγ
ὁ δαμνῖαὶ γῖομνῖε.

С. Сперд ѣр дамнѣзе аѡ аи Сне аѡ даон-
на мвр ѣн?

f. fā eayvmlact an zCero Xtar Xdajm,
azur xōr xā na Peacajōjō do (¹) toj ljea-
mar xējn do dervnam.

С. Смердо до ринне аи ѿѿеаина юга
Срјога, сѣм ринне ѿѿрагзлаѿ.

f. 1. Do prvaz^o ē a Stābla a meaz^z Xn-
minte^o (2) ē jzce jlljze. 2. do čast^b trj^j bljad-
na devz azu^r xjtce ann^z zac v^{le} žne Ujn^j r-
leacta azu^r (3) bocta^{ta}. 3. do c^c xvaⁿⁿ bā^r
xā^o deo^o a zčⁿⁿ na čⁿⁿo^{ce} anⁿⁿ anⁿⁿ Soⁿⁿ-e.

C. Credo é an lã do mrgad é?

(¹) δ' ὡς τῆς ἀμαρ. || (³) βοήτης ἀστ.

(²) $b_{\mu\nu} = a_{\mu\nu} \lambda$.

THE 6. LESSON.

Of the Redemption of Man.

Q. W Hy was the Son of God made Man?
A. To redeem and save us. *S. Mat. 18. 11.*

Q. What means Redeeming us?

A. It means, to deliver us from Sin and everlasting Damnation.

Q. Why was Mankind thus condemned?

A. For the Disobedience of our first Father Adam, and likewise for the Sins we have wilfully committed ourselves, *Gen. 3. 6. Rom. 5. 12. Ephes. 2. 3.*

Q. What hath our Lord *Jesus Christ* done, in Order to redeem us?

A. First he ^a was born in a Stable among brute Beasts 2. ^b He spent Thirty three Years in all Manner of Humiliation and Poverty. 3. ^c He died at length on the Cross for our Sake. ^a *S. Luk. 2. 7.* ^b *S. Luk. 3. 25.* ^c *S. Mat. 27. 50.*

Q. On what Day was he born?

C

A. On

F. Lā Noðlac tymejoll an meoðajn-ojðce:

C. Cnevd ē an Nj do mjne an Slānviz-
teom JOSX CRJOSD zo hXojr a ðeje
mbljažan ƿitcead?

F. Do cajt ƿē a beata zo hUaizneac, azuƿ
beaznac žan ƿjor do'n tSaožal, a žCom-
lradan a Mhātan beannaizte.

C. Cnevd do mjne ƿē o Xojr a ðeje mbljažan
ƿitcead zo hXmƿj a bāj?

C. Do mīn ƿē do na oðojb Sljze a Slā-
nvizte majle mē na teazaz azuƿ lē na
ðeāžrompla; azuƿ ƿōr do mjnjo an jomad
Mōjn-mjorōvleao cƿm a teazaz do cƿr-
vžao azuƿ do cōmjneaprvžao.

C. Cnevd ē an lā do ƿram ƿē bāj?

F. Xojne an Chervda.

C. Cja am a ƿon a bƿram ƿē bāj?

F. Xm ƿon an cjnjo oðonna zo hjomlān;
azuƿ am ƿon žac Cmjorōvde ƿā lejt.

C. Cnevd ƿā bƿram ƿē bāj?

F. Cƿm d Leom-žnjōma do ðevnao am ƿon
an bƿeacajð-ne, cƿm e Xojōnjr azuƿ Sonvƿ
ƿjorrvde do tƿlleao oñm, azuƿ ƿōr na
žnāra j ƿjactanae oñm cƿze ƿo.

C. Cnevd jad na fjača a tā az an oTjž-
earna JOSX CRJOSD onm ƿā bejt na
hSlānvizteom azm?

F. X tā oƿjačajb onm a g žnāōvž-
ao, azuƿ h bñðeacaz do bnejt lejt ƿan
Mōjn-

A. On Christmās-Day, about Midnight. *S. Luk.*
2. 8. &c.

Q. What has our Saviour *JESUS CHRIST* done until the Age of thirty Years?

A. He spent his Life privately, and almost unknown to the World, in the Company of his blessed Mother. *S. Luk.* 2. 51.

Q. What has he done from the Age of thirty Years until the Time of his Death?

A. He taught Men the Way of Salvation both by Word and Example; and also wrought a vast many great Miracles, to prove and confirm his Doctrine. *S. Luk.* 4. 15, 16, 17, 18, 19, &c. 24. c. 19. v.

Q. On what Day did he die?

A. On Good-Friday.

Q. For whom did he die?

A. For all Mankind, and for each Christian in particular. 1. *S. Jo.* 2. 2.

Q. Why did he die?

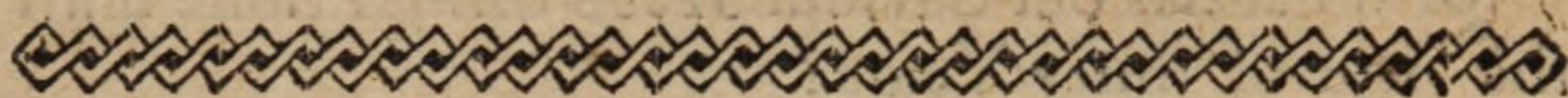
A. He died to make ^d Satisfaction for our Sins, to merit ^e everlasting Pleasure and Happiness for us; and likewise the ^f Graces necessary for obtaining this Bliss. ^d *Rom.* 3. 23, 24, 25. ^e *S. Jo.* 10. 10. ^f *Rom.* 7. 24, 25.

Q. What Obligations do we owe our Lord *Jesus Christ* for being our Saviour?

A. We are obliged to ^g love and ^h thank him for this great Benefit; to put our ⁱ entire Hopes in him,

C ij and

(36)
Mórmajc-γ; an nDótcay zo léjn do érn
ann, azrγ a Lonz do leannmyn.



X N 7. L É J 3 J O N N.

Do RñnDjamajb an dJjzeanna JOSX
C R j O S D.

C. C X hXjt an cynead Corp JOSX
C R j O S D tar éjγ a bājγ?

f. jonnγa an Uajz.

C. Cnevd do cjallvzjd na focajl-γj do'n
Chne: « Do cvasj rjor zo hjxmjonn? »

f. Cjallvzjd zo nDeacajz Xnam an Slā-
nvzjteona zo hjxmjonn na nXjtreac nlonca,
cym Xnamanna na bxmjvni d'frazzlad ar a
nJéjbjonn ann a nabadan.

C. Nac an éjnze γé tar éjγ a bājγ?

f. D'éjnze γé zo zlórmann, neam-manbta.

C. Cā Trāt d'ejjéjnze γé?

f. Xm an treay lā tar éjγ a bājγ, ea-
dón, Doimnac Cāγza.

C. An nDeacajb γé γray am Neam?

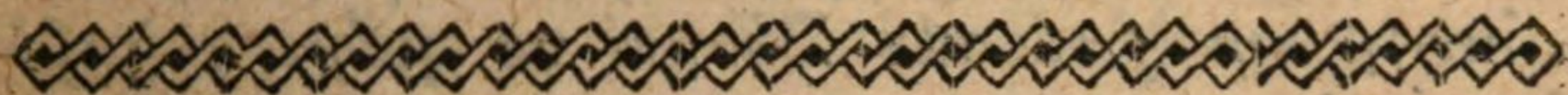
f. Do cvasj, lé na Chvmaet γéjn amājn.

C. Cā Trāt do cvasj γray am Neam?

f. X zCjonn dā jstcjd lā jan nejnze b
manbajb dó, eadón Djanobjn Deay-jabāla.

C. An

and to follow his ^k Example. *8 Rom. 8. 35. h 1. Tim. 1. 12. i S. Mat. 1. 21. k. 1. S. Petr. 2. 21.*



THE 7. LESSON.

Of the Mysteries of our Lord JESUS CHRIST.

Q. **W** Here was the Body of *JESUS CHRIST* laid after his Death?

A. In the Sepulchre or Grave. *S. Mat. 27. 60.*

Q. What mean these Words of the Creed: *He descended into Hell?*

A. They mean that our Saviour's Soul went into that Part of Hell call'd Limbo, to deliver the Souls of the Just from the Captivity they were in. *Ephes. 4. 8. 9.*

Q. Did he not rise after his Death?

A. He rose both glorious and immortal. *S. Mat. 28. 6.*

Q. When did he rise?

A. On the third Day after he died, to wit, on Easter-Sunday. *S. Mat. 28. 1, 2. &c.*

Q. Has he ascended into Heaven?

A. Yes; he ascended by his own proper Power. *Act. 1. 9, 10.*

Q. When did he ascend into Heaven?

A. Forty Days after his Resurrection, to wit, on Ascension Day. *Act. 1.*

C. An dTrocfaid CRÍÓ'S D an Slánhí-
teom an deiread an Domáin?

f. Tjocxajò rē zo rojllejn do brejt breat-
amnyr am jac yle Dhyne do nējn a žnjō-
marčad.

C. An léiríodéan go deireadh an tsaoth-
rú breatainnu an Cinn ó bhonn?

Բ. ԼԵՅՅԻԾԵԱՐ ԱՆ ԲՐԵԱՏԱՅԻՆՆԵՐ (1) ՏՕՂԵ-
ԵԱՆԻ ԶՕ ՈՂՅԵ ԿՅՈ.

C. Xn bryl breatannur am byt eyle ann
leat a myz do'n breatannur costceann-
royn?

҃. Х тѧ брегѧтѧиу (²) ѧиждѧ ани, поѡ
до берѧтар аи заѡ Хон аи Уам а бѧу.

(¹) ζε νε αη ᾱλτα. || (²) ρα μτιο εν λ̄α μ̄οα.

xN 8. $Le_1 \dot{z}_1 0NN$.

До'н Спржмат Наом, до'н Еазлвр, азвр
до'н тСајѡбмјор неа'мѡа до (1) ѓластан
Јните.

С. ~ Ја ќе ан Спрјорат Наоџи?

С. Ан трѣаѣ Рѣарѣа до'и Трѣои-
ноѣ по Наоѣта.

C. Cā Tṛāc̣ do tṛnljnz an Spjonad

(¹) Жејџѣ ар.

Naomi

Q. Will Christ our Saviour come at the End of the World?

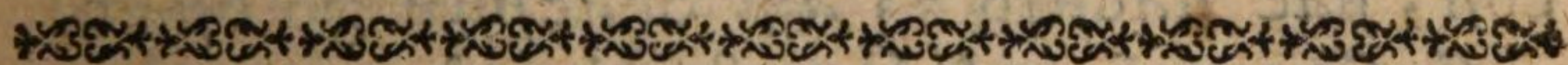
A. Yes : he shall come visibly to judge every Man according to his Works. *S. Mat.* 25. 31 , 32. &c.

Q. Shall the Judgment of Mankind be deferred until the End of the World?

A. The general Judgment shall be deferred until then.

Q. Is there any other Judgment besides the general Judgment?

A. Yes : there is a particular Judgment , which every One shall undergo at the Hour of his Death. *Heb.* 9. 27.



T H E 8. L E S S O N.

Of the Holy Ghost , the Church , and the heavenly Treasures which are received in the Church.

Q. **W** Ho is the Holy Ghost?

A. He is the third Person of the most Holy Trinity. *S. Mat.* 28. 19.

Q. When did the Holy Ghost descend to the Church?

Naom̃ c̃ṽm̃ na h̃eazlṽre?

f. A zCjonñ ðeje lā tar̃ ēj̃ Deay-žabā-
la, eadon, Doim̃ac̃ Cjuzc̃j̃re.

C. Añ oTr̃z̃tar̃ añ Spjoñad̃ Naom̃ ð̃h̃m̃
a noj̃?

f. Do bẽm̃teañ ē do žnāt̃ am̃ Mhoð̃ ðoḡaje-
rjonna do'ñ Mh̃ṽnt̃m̃ b̃jor̃ oll̃m̃ṽze tar̃ j̃
cōm̃ c̃ṽm̃ a žlaeta.

C. Añ b̃f̃vl̃ r̃ē ð'ḡjac̃aj̃b̃ oñṽm̃ añ nDōt̃-
eaỹ do c̃ṽm̃ añ, azṽr̃ a žṽde tar̃ do žṽð-
m̃j̃d̃ añ t̃l̃t̃am̃ azṽr̃ añ Mac?

C. A t̃ā zo deaỹð̃ta; b̃j̃m̃ j̃ Aoj̃m̃ Dja
am̃aj̃ na tr̃j̃ Peaỹroña d̃jaž̃a-ya.

C. Cneṽd̃ ē añ m̃aj̃t̃ do ñj̃ð̃ añ Spjoñad̃
Naom̃ ð̃h̃m̃?

C. Naom̃aj̃ð̃ azṽr̃ neaỹtṽze r̃ē r̃j̃m̃; azṽr̃
rojl̃ṽze azṽr̃ treoñṽze r̃ē añ eazlṽr̃ am̃
c̃oñ, naē̃ naē̃aj̃ð̃ r̃j̃ am̃ Seac̃r̃āñ zo b̃r̃āt̃.

C. Cneṽd̃ ē añ Ñj̃ añ eazlṽr̃?

f. A t̃ā Com̃c̃r̃ṽm̃ṽz̃ad̃ na zCneṽð̃m̃j̃z̃-
eac̃ zo l̃ē̃m̃ ḡl̃oj̃ JOS̃ A CR̃j̃OS̃D̃, a zceañ
ðoḡaj̃er̃j̃onna; azṽr̃ ḡl̃oj̃ na b̃joc̃ā̃m̃e am̃ Ta-
lam̃, eadon, añ P̃āra.

C. Cja h̃e añ P̃āra?

f. Ceanñ roḡaj̃er̃j̃onna na h̃eazlṽre, Com̃-
aỹba ñl̃oj̃m̃ Peadãm̃, azṽr̃ (¹) b̃joc̃ā̃m̃e Ch̃r̃j̃oj̃ð̃
am̃ Talam̃.

C. Cja h̃j̃ añ eazlṽr̃ ḡj̃m̃neac̃?

(¹) ḡeaỹ j̃oñaj̃ð̃.

A. In ten Days after the Ascension, to wit, on Whit-Sunday. *Act.* 2. 1, 2, 3, 4.

Q. Is the Holy Ghost given now to us?

A. He is always given in an invisible Manner to such as are rightly disposed to receive him. 2. *Cor.* 13. 13.

Q. Are we obliged to put our Hope in him, and to pray to him as we do to the Father and the Son?

A. We are certainly; for these three divine Persons are but one God. 1. *S. Jo.* 5. 7.

Q. What benefit do we receive from the Holy Ghost?

A. He sanctifies and strengthens us; and enlightens and guides the Church so, that she never shall fall into Errour. *S. Jo.* 14. 16, 26.

Q. What is the Church?

A. It is the Congregation of all the Faithful under Christ *Jesus*, their invisible Head; and under his Vicar on Earth, the Pope. *S. Mat.* 16. 18. *S. Jo.* 21. 15., 16, 17.

Q. Who is the Pope?

A. He is the visible Head of the Church, Successor of Saint Peter, and Christ's Vicar on Earth.

Q. Which is the true Church?

A. It

ƒ. Ɔ tā an naom̃ eazlṽr Chatolice Rē-
mānac̃, d'ar Ceann rofajeryona an Pāpa.

C. An nīactanac̃ do Neac̃ bejt̃ ran eaz-
lṽr?

ƒ. J̃r nīactanac̃, do b̃rj̃z nac̃ b̃fvl (¹) Slān-
rjad̃ nē Ƴāzajl a m̃ṽz ar an eazlṽr; ojñ
ñj̃ b̃fvl ac̃t Xojn-Dja am̃ājn, Xojn-crejdeam̃
am̃ājn, azrṽr Xon-bajrdead̃ am̃ājn ann.

C. Cnevd̃ ē c̃jallṽzeay Cymann na N'aoim̃?

ƒ. C̃jallṽze Ƴē, zo b̃fvl̃d Ƴjor-clann
CR̃jOSD ṽle nann-pājnteac̃ ann joniṽr
Ƴpjonad̃alta na heazlṽre.

C. Cnevd̃ ē an Sajōb̃rjor Ƴpjonad̃alta-Ƴo
ann a b̃fvl̃d bojl na heazlṽre nann-pāj-
teac̃?

ƒ. Na Sacnam̃ṽtead̃a, N'lojm̃-joōbṽrt
an Xj̃rj̃nn, Unnaj̃z na heazlṽre, azrṽr
deāz-Ojbre na b̃fj̃nevñ.

C. Nac̃ b̃fvl̃ Cojm̃ceanj̃al ēj̃zjn ej̃om̃ na
Cñjoroṽt̃j̃b̃ am̃ Talam̃ azrṽr na N'loim̃aj̃b̃
am̃ Neam̃?

ƒ. Ɔ tā; do b̃rj̃z zo nDēanam̃lojo - ne
Unnaj̃z̃te c̃vca-Ƴan, azrṽr zo b̃Ƴāzaj̃d-Ƴjon
Conzñam̃ ó Dhja d̃h̃nñe, t̃nē JOSX CR̃jOSD.

C. An dTējo an Sajōb̃rjor Ƴpjonad̃alta-Ƴo
na heazlṽre a Soc̃an po na hXimannaj̃b̃,
a tā a b̃rṽrj̃zad̃om̃?

(¹) Sābājl.

A. It is the holy Catholick Roman Church, whose visible Head is the Pope. *S. Mat. 10 2. S. Jo. 21. 15, 16, &c.*

Q. Is it necessary to be in the Church?

A. It is, because there is no Salvation out of the Church; for there is but one only God, one only Faith and one only Baptism. *Ephes. 5. 5.*

Q. What means the Communion of Saints?

A. It means, that all the true Children of *CHRIST* are Partakers of the spiritual Treasure of the Church. *1. Cor. 12. 12. &c. 2. Cor. 1. 11.*

Q. What is this spiritual Treasure whereof the Members of the Church do partake?

A. The Sacraments, the Holy Sacrifice of the Mass, the Prayers of the Church, and the good Works of the Righteous.

Q. Is there not some Union between the Faithful upon Earth and the Saints in Heaven?

A. There is; for we pray to them, and they obtain us Assistance from God through *JESUS CHRIST* *Gen. 48. 16. Zach. 1. 12. 13. &c. Hos. 12. 4. Dan. 10. c. 21. v. 12. c. 1. v. Jer. 15. 1. Rev. 8. 3, 4.*

Q. Does this spiritual Treasure of the Church prove beneficial to the Souls in Purgatory?

A. It

ƒ. Da tējo; óm do izejōdo Sólāy azry fon-
 tact trē Nlōjm-jōdbamt an Xrynni, trē
 Unnaiž, azry deāžojbre na žCmjoγovž-
 tead.

C. Cnevd ē a tā d'fjačajb am fjoγ-clajnn
 na heazlrye do dervnam?

ƒ. Jy cōm dōjō brydeacay nō mōn do ta-
 bajnt do Dha, ƒa Chlojnn do dervnam dōjō do
 Mhātamm cōmōn azry cōmajt ny an eaz-
 lry; am nac ƒējōjn lē na Najmōjō yle brayō
 do brejt.

C. Cnevd trizeay tŷ lē Majtead na bre-
 cad?

ƒ. Trizjm, zo dTuz IOSX CRJOS D
 Crmacta d'ā eazlry na Peacajde do mar-
 tead, azry Sljze (¹) bñjožman trē nlōmtan
 na Dlojne.

(¹) ējƒeactac.



A. It does; for they receive Comfort and Succour by the Holy Sacrifice of the Mass, by the Prayers, and good Works of the Faithful. 2. *Mac.* 12. 46.

Q. What are the true Childten of the Church obliged to do?

A. It is but just they shou'd give great Thanks to God, for having made them the Children of so great and so good a Mother; against whom all her Enemies cannot prevail. *S. Mat.* 16. 18. *1. Tim.* 3. 15. *Gal* 4. 26. *Hebr.* 12. 22, 23.

Q. What do you understand by the Forgiveness of Sins?

A. I understand, that *Jesus Christ* gave Power to his Church to forgive Sins, and effectual Means whereby Men are sanctified. *S. Mat.* 18. 18. *S. Jo.* 20. 23.





X N 9. L É J Ñ J O N N.

D'eyrénnze na zCorp azvř don beata
řjonnřde.

C. C Kevd čjallřzeay Eyřénnze na zCorp?
f. X tā, zo neřneočajd na Dlojne
zo hũle majle nřř na Corpřb seādna, do
bř aca am an tSlořal-řo.

C. An eyřneočajd an Dřnnř đamanta
mar lon nřř na řjennajb?

f. Eyřneočajd; ačt, bjař Corp řlóm-
mara az na řjennajb, azvř Corp řnājn-
eamla, ratbāřaca, az an Dřnnř đaman-
ta.

C. Cnevř ē an Lrac-Slořam do beřnař Dja
da na deāřđlojnřb tar ēřř a mbāřř?

f. řlóm Neřme, azvř an beata Mharrřn-
nac.

C. Cnevř řř beata marrřnnac ann?

f. X tā beřř az řevčaji am Dhja Xřajđ
am Xřajđ; beřř řđř řā řnāđvřađ, azvř řā
molad trē řlořal na Slořal an lořbnřř
azvř a Sonar řjonnřde.

C. Ca řačajd an Dřnnř lořtac do řeřb
bāřř a břeacad marrđta?

f. Cřřřřdean zo hřřřjonn řad, eadđn,
Xřř ann nac břřřřđ Radarč Dē zo břāř;
azvř



THE 9. LESSON.

Of the Resurrection of the Flesh, and of the Life everlasting.

Q. **W**Hat means the Resurrection of the Flesh?
A. It means that all Men shall rise with the same Bodies which they had in this Life. *Job. 19. 26. S. Jo. 5. 28, 29.*

Q. Shall the Wicked as well as the Righteous rise again?

A. They shall; but, the Righteous shall have glorious Bodies, and those of the Wicked shall be ugly & hideous. *1. Cor. 15. 42. 43. 44..... 51.*

Q. What Reward will God give the Righteous after their Death?

A. The Glory of Heaven and Life everlasting. *S. Mat. 25. 34. 46.*

Q. What is Life Everlasting?

A. It is to see God Face to Face; and to love and praise him for all Eternity in everlasting Pleasure and Happiness. *S. Jo. 17. 3. 1. S. Jo. 3. 2. Apoc. 19. 7.*

Q. What shall become of the Wicked, who die in mortal Sin?

A. They shall be cast into Hell, a Place where they shall never see God, and shall burn during Eternity along with Devils. *S. Mat. 25. 46.*

αζυγ βιασ ζα λογζαδ γεαδ να Sjορηνδ-
εατα μαη λον ηγ να Deamnajb.

C. Cā hXjt a oTējo na Dlojue, do ζεjb
bāγ a bPeacaδ γολοζτα amājn, nō an mηn-
τηη nac deāηnajo Leojn. ζηjōm jomlān am
γon a (¹) bPeacaδ.

F. Jo Pρηζαδōjn, ēvm Cejnt Dē do γāγ-
vζαδ τηεαγ να Pjanta jocxajd anη.

C. Cnevδ ē an Tajηbe jγ cōjn dēηη-e do
bvajn aγ an Lējζjonn-γo?

F. jγ cōjn dēηη γmvajueaδ jo mηηe am
Lvac-Slōtam dolabanta na bfjuevη, αζγγ
am pjaηtajb γjōρηνδe na bPeacaδ; jonnaγ
jo ηζlacxαδmaojγ Mejueac ēvm na Svājl-
ce do leanaηvη, αζγγ ēvm an Pheacajδ do
γεacηaδ.

(¹) bPeacajδe aδ.



Q. Whither do those go , who die in venial Sin only , or who have not made full Satisfaction for their Sins ?

A. To Purgatory , in Order to satisfy the divine Justice , by the Torments they are to suffer there.
S. Mat. 5. 26. Apoc. 21. 27.

Q. What Benefit are we to draw from this Lesson ?

A. We shou'd think often of the unspeakable Reward of the Righteous , and of the everlasting Torments of the Wicked ; that thereby we may couragiouly pursue Virtue , and shun Vice. *1. Cor. 9. 24. Heb. 6. 11. 12.*



Α Ν 2. Κ Α Ν Ν

Δ' ΑΙΤΕΑΝΤΑΙΒ ΔΕ ΑΖΥΣ ΝΑ
 ΗΕ ΑΖΛΥΣΕ.

Α Ν 1. Λ Ε Ι Ξ Ι Ο Ν Ν.

Δ' ΑΙΤΕΑΝΤΑΙΒ ΔΕ Α ΖΟΙΤΕΙΝΕ.

Σ. ΣΕΥΘ Ε ΑΝ ΔΑΝΑ ΝΥ Ψ ΠΑΪΤΑΝΑΪ ΔΟ
 ΣΥΜ ΑΝ ΥΛΑΝΥΖΤΕ?

Υ. Α ΤΑ ΑΙΤΕΑΝΤΑ ΔΕ ΑΖΥΨ ΝΑ ΗΕ ΑΖΛΥΨΕ
 ΔΟ ΣΟΙΜΕΥΘ.

Σ. ΣΕΥΘ, ΥΑ ΟΤΥΖ ΔΙΑ Α ΝΑΟΜ-ΑΙΤΕΑΝΤΑ
 ΟΥΝΝ?

Υ. ΣΥΜ ΖΟ ΜΒΕΙΟΨΥ ΝΑ ΚΥΑΖΥΛ Ο'ΑΝ ΝΥΝΙΟ-
 ΜΑΝΤΑΙΒ, ΑΖ ΤΑΒΑΨΤ ΕΟΛΥΨ ΟΥΝΝ ΑΨ ΝΑ
 ΛΟΪΤΑΙΒ, Ψ ΕΨΖΙΟΝ ΔΟ ΨΕΑΪΝΑΪ, ΑΖΥΨ ΑΨ ΝΑ
 ΣΥΒΑΨΛΕΙΒ Ψ ΕΨΖΙΟΝ ΟΥΝΝ ΔΟ ΤΑΨΤΨΕ.

Σ. ΖΑ ΜΕΨΔ ΑΨΤΕ ΔΟ ΤΥΖ ΔΙΑ ΟΥΝΝ?

Υ. ΔΕΨΪ ΝΑΨΤΕΑΝΤΑ?

Σ. ΑΒΑΨ ΨΑΔ.

Υ. « ΣΕΨΔ, Α ΜΗΨ, Α ΝΔΙΑ ΖΟ ΖΛΑΝ.

» ΝΑ ΤΑΒΑΨ ΑΨΨΜ ΔΕ ΖΑΝ⁽¹⁾ ΨΑΪ.

» ΣΟΙΜΕΨΔ ΑΝΤΣΛΟΨΕ ΜΑΨ Ψ ΕΪΨ.

» ΤΑΒΑΨ ΔΟΔ ΗΑΪΑΨ ΟΥΪΨ.

» ΝΑ ΔΕΥΝ ΜΑΨΒΑΪ, ΖΟΨΔ, ΝΑ ΔΡΥΨ,

(1) ΑΪΒΑΨ.

T H E 2. P A R T.
OF THE COMMANDMENTS OF GOD
AND THE CHURCH.

T H E I. L E S S O N.

Of the Commandments of God in General.

Q. **W**hat is the second Thing necessary for our Salvation.

A. The Fulfilling of the Commandments of God, and of the Church. *S. Mat. 19. 17.*

Q. Why did God give us his holy Commandments?

A. To the Intent, they may serve as a Rule for our Actions, in giving us Knowledge of the Vices, that ought to be shunned, and of the Virtues, which we ought to embrace. *Psf. 118. 105. Prov. 6. 23.*

Q. How many Commandments has God given us?

A. Ten.

Q. Say Them.

A. I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the House of Bondage, thou shalt not have strange Gods before me. Thou shalt not take the Name of the Lord thy God in vain. Remember to keep holy the Sabbath Day. Honour thy Father and Mother. Thou shalt not kill. Thou shalt not commit Adultery. Thou shalt not steal. Thou shalt

D ij not

- » Na fjažnyre brēje an Xon-čyr.
 » Na rantaž be an, nač le at fējn,
 » Clann Dine eile, na Xjnnējr.

C. Cnevd ē an tSljze do žlacaγ tγ, do cym tγ fējn do bnoγdržad cym Xjteanta Dē do cojmljonað?

F. Do bejnm fā de ana, žvhab ē Dja m'Xjnd-
 nšž, d'an cōjn dām žēlleað, a žvγ zo bfvljð
 a Xjteanta-γon po dljγtjonač, a žvγ γo cojml-
 ljonta majlle nē na žnāγaγb.

C. An nDernann tγ (¹) fējōm do hSljze
 ajn bjoč eile?

F. Do njm; γmrajnjm ajn an lvač Slōtajn
 mōm; do bejn Dja do n mγntjn, do cojmljo-
 naγ a Xjteanta-γan; a žvγ ajn na Pjantaγb
 dočnjočnyžte nē žCerytar an Dnyž nač
 žCojnevdañ jað.

C. An njačtanač a žCojnevð zo hUje?

F. Jγ njačtanač; ójn žjð bē do brjre aγ
 Xon-ajtne amājn tne pēacað marbta, tvl-
 ljð γē Damnžad γjorrvyðe.

C. Ža bfvl Sym, nō Xjtžjorvna na nXjt-
 eantað?

F. X tā Dja do žnāðvžad óγ cjonñ žač
 vle Nējte, a žvγ an žCojmarva mar γjnñ
 fējn; ójn jγ ē γo Cojmljonað an Dlžze.

(¹) Uγāγð.

not bear false *Witness* against thy Neighbour. Thou shalt not covet thy Neighbour's Wife. Thou shalt not covet thy Neighbour's Goods. *Exod. 20. 3. &c.*

Q. What Means do you take, for stirring up yourself, to fulfill the Commandments of God?

A. I Consider, that God is my Sovereign Lord; to whom I justly owe Obedience; and that his Commandments are most lawful, and can easily be fulfilled with the Assistance of his Grace *S. Mat. 11. 30. 1. S. Jo. 5. 3.*

Q. Do you make Use of any other Means?

A. Yes; I think of the great Reward, which God gives to those, who fulfill his Commandments; and of the everlasting Torments, wherewith the Transgressors thereof shall be afflicted. *Eccli. 1. 40.*

Q. Is it necessary to observe all the Commandments?

A. Yes; for whosoever transgresseth one only Commandment by a mortal Sin, deserves eternal Damnation. *S. James 2. 10.*

Q. What is the Abridgment or Sum of the Commandments?

A. It is to love God above all Things, and our Neighbour as ourselves; for this is *The Accomplishment of the Law. S. Mat. 22. 40. Rom. 13. 9, 10.*



Χ Ν 2. Λ Ε Ι Ξ Ι Ο Ν Ν.

Δ Ο Ν Σ Ε Υ Δ Χ Ι Τ Ν Ε.

Сред, а Мхје, а нДја зо злан.

С. Сredo ē снреар ан севд Хјтне д'Ула-
лаџ омиин до дернаи?

Ф. Снрјѡ рј д'Уалаџ омиин снредеаи а
нДја; ан нДоѡсар до снр анн; а аѡпаѡ,
азвр јпаѡ ан зСпојде зо хјомлѡн до та-
бајит до.

С. Сredo ē рјн, Дја д'аѡпаѡ?

Ф. Х та адмѡл јвр аб ē ан зСнртајџ-
теојн азвр ан нХјно-нјџ ē; азвр заџ Онѡјн
азвр заџ Молаѡ, ѡа мевд, до табайит
ѡѡ.

С. Дерна јнјѡи Хѡпајѡ?

Ф. Х Дхѣ мѡјн, азвр а хТјџеарна вlea-
снмаџтајџ, аѡпајн тѣ, азвр адмврјјн
јвр тѣ мо Схнртајџтеојн азвр м'Хјно-
нјџ.

С. Сredo сјаллвјџеар Дја до јпаѡврјаѡ ѡ
ан зСпојде зо хјомлѡн?

Ф. Сјаллајџ рѣ а јпаѡврјаѡ ѡр сјонн заџ
вѣ Нѣјте, азвр бејт тојлтјонаџ ајн бхѡр
д'хрланз нјѡр тѡјџџе, јона снрѣѡѡ феарџ
ајн.

С. Дерна



THE 2. LESSON.

FIRST COMMANDMENT.

I am the Lord thy God , &c.

Q. **W**hat doth the first Commandment oblige us to ?

A. It obliges us to believe in God ; to put our Hopes in him ; to adore and love him with our whole Heart. *S. Luk. 10. 27.*

Q. What is it to adore God ?

A. It is to acknowledge that he is our Maker and Sovereign Lord , and to give him all possible Honour and Praise *1. Tim. 1. 17.*

Q. Make an Act of Adoration.

A. O great God , and Almighty Lord , I adore thee and do acknowledge thee for my Maker and Sovereign Lord.

Q. What do you mean by loving God with your whole Heart ?

A. I mean , to love him above all Things , to be willing rather to suffer Death , than to offend him.

C. Devna žnjom žhāda dē?

F. O a hTjžearna, bejnm žhāb o mo čnoždē zo hjomlān, azrv ōr cjon žac vīle Nējte-
dūt; do bñž zo bñrl tv no majt azrv nō
žeanamajl; azrv zo mbronnann tv do žnāt
mōrān Tjōdlažcead opam.

C. An žCojžžeani an Xjtne-γj Onōjn do
tabajnt do na Nlōmajb?

F. Nj čojžžeani; do bñž nac jonann an
Onōjn do bejnmjō dōjb azrv do Dhja; ōjn
onōnamlōjō amājn jad man Chājnde azrv
man ģearbōžantvīžē dīleaga dē, azrv
man žeall ajn-γjon amājn.

C. An bñrl ģē dljrdjonac Onōjn nō Mođ
ajm bjt do tabajnt do (¹) Dhejlbjb Chnjōγd
azrv na Nlōm?

F. X tā, man žeall ajm Chnjōγd azrv
ajm na Nlōm, do čnmjō a žCymne dñnn;
amajl man do njmjo do tlob Xnma JOSX;
žjōeād, nj čnejomjo zo bñrl brājō ajm bjt
a bñrajm an ģocajl, nā a nDejlbjb Chnjōγd
nā na Nlōm.

C. Žjōeād, nac am tojnmjγž Dja nj hē
amājn Onōjn nō Mođ do tajrbeānad do Dhejl-
bjb, acēt fōr Coγamlacēt Xojn-nejte do dēa-
nad, dā bñrl ajm Neam ģvag, nō ajm Ta-
lam ģjōγ, nō jγ an Ujγžē flōj an Talam?

F. Jγ dejmjn žvm tojnmjγž ģē zo γojllējn

(¹) d'jomājžjb.

Q. Make an Act of the Love of God.

A. O Lord, I love thee with my whole Heart; and above all Things; because thou art infinitely good, and most amiable; and continually bestowest many Favours upon me.

Q. Doth this Commandment forbid us to honour the Saints?

A. No; because the Honour we give them, is not the same with that, which we give to God; for we honour them only as his Friends and faithful Servants, and meerly upon his Account. *Jos.* 5. 14, 15, 16. 3. *Kings.* 18. 7. 4. *Kings.* 2. 15. 8. 17. 22. *Rev.* 19. c. 10. v. c. 8. *Rom.* 13. 7, 8.

Q. Is it lawful to pay any Honour or Respect to the Images of Christ and his Saints?

A. It is, for the Sake of Christ and his Saints, of whom they put us in Mind; just as we do in Regard of the Name of *JESUS*; yet, we do not not believe that there is any Virtue either in the Sound of the Word, or in the Images of Christ and the Saints. *Num.* 21. 8, 9. *Phil.* 2. 10. *Conc. Trid. Sess.* 25.

Q. But, did not God forbid not only to shew any Honour or Respect to Images, but also to make the Likeness of any Thing either in Heaven above, or in the Earth beneath, or in the Waters under the Earth?

A. He did indeed expressly forbid the Jews,

who

who were extremely prone to Idolatry, even to make any such Likeness, lest they should adore and worship them as Gods, and thus *have strange Gods before the Lord*, in Imitation of the Nations round about them, who all adored and served Stocks and Stones, Gods of Gold and Silver &c. but no People do now look on this Prohibition of making the Likeness of any Thing, as obligatory or binding.

Q. Why so?

A. Because there is no Danger in this Age, that Christians will adore or serve the Image or Likeness of any Thing either in Heaven or Earth: it is neither Stock, nor Stone, nor Statue of Gold or Silver, but the excessive Love of the World, Vanity, too great a Tie to our own Sentiments, and other disorderly Passions, that are the Idols or false Gods of Christians now a days.

Q. How do you prove, that it is in that Sense that God has forbid the Jews to make the Likeness of any Thing either in Heaven or on Earth?

A. It is proved plainly from God's own Words, both in the same Place, and in several other Places of Scripture, where he sayeth: *Ye shall not make Gods of Silver, neither shall ye make unto you Gods of Gold; which is the same Thing as to say: Thou shalt*

ne nāð azvγ γo: Nj bjað Dēe cojmjzteaā
 azad an mo lātajr-γe, nj aðarɣajr azvγ
 nj njarɣajr Xojn-nj⁽¹⁾ zpeanta nō Coγam-
 laēt Xojn-nejte dā bɣvl ajr Neam no ajr
 Talam: ajr cōr zvr ɣollay naē bɣvl jr ann
 jomlān aēt Xon-ajtne, ajr na mjnrvzad
 azvγ ajr na cvr ɣjor zo leatadaē.

C. Cpeud ē an Cmrtrvzad oje a tā azad
 njr?

F. X tā zo nDevntloj, do nējn Xjtne Dē,
 ɣējom do Dhejlbjō a meayz na njvovzad
 ɣējn, zē zvr mōr a zClon do Dhejō bne-
 ze; ojn d'Xjtjn Dia do Mhloje dā Cernvbjm
 nō dā Xjnzeal do dēanað d'ōr bvaļte azvγ
 a zCvr zo hOnōnaē ajr dā cjon Chatloje
 na Tmōcajne, noc d'ɣolvjz an Xjne: d'ajtjn
 dō, mar an zCevona, Natajn Nejme do dēa-
 nað do Phnāγ, azvγ a cvr ajr cpann, jon-
 nay zo bɣevcað zac Dvine, do lojɣjōjɣ na
 Najtneaca Njme tjtjze, vnte, azvγ zo
 lejzeoγtloj ē; noc brð Revmcojmarja ajr
 ChRjOSD āndvzte ajr an zCpojc, amvl
 ɣojllɣjzeay ɣē ɣējn jr an tSojvzevl.

Do zpean ɣoγ Solam dā Cernvb d'Obvr
 dejlōte ajr balladajb hTjze an Tjzeanna,

(¹) Cejnbeāлта, zpaβāлта.

shalt not have strange Gods before me : Thou shalt not adore nor serve any graven Thing either in Heaven or on Earth : So that it is manifest, that all is but one and the same Commandment, explained and set forth at large ; and consequently , that no essential Part of the Commandments is left out in our short Catechisms , it being clear to the Reason of a Child , that if we must have but one only true God , we must not have either Image or Likeness , or any Thing else for our God. *Exod. 20. 23. v. 34. c. 15. Levit. 19. 4. Deuter. 29. 17. &c.*

Q. What other Proof have you for it ?

A. It is , that among the Jews themselves , prone as they were to Idolatry , there was , by God's Appointment , a Religious Use of Images ; for God commanded Moses to make two Cherubims or Angels of beaten Gold, and to place them honourably on the two Ends of the Mercy-Seat , which covered the Ark : he also commanded him to make a Serpent of Brass , and set it upon a Pole, that every one that should be bitten by the fiery Serpents , might look on it and be healed ; which Christ declares to be a Figure , or Image of himself exalted on the Cross. *Exod. 25. 17, 18. S. Jo. 3. 14.*

Salomon also graved two Cherubims of Image-work on the Walls of the Temple , and covered them with Gold ; he also wrought Cherubims on the Vail of the Temple : so that these Pictures were
always

азрү д'холүз јад нѣ h0p; д'ојбнјз үѣ , мар
ан зCерона , Чернбјнјз ајн холас ѿјзе Дѣ ;
ајн сор зо мбјојр на Дејлбјб бнеаса-ро а
зComнүде оу сојине ѿајѣ , заѣ Ам до лѣј-
зјојр јад үѣјн ајн а нзлүнјб , азрү до нј-
ојр Урнајз јр ан Тјз нлонта-ро.

С. Ан ѣ нас нзүдојд азрү нас нјанүд на
Сатолјсјз Дејлбе Черјојр азрү на Наом?

Ғ. Нј девнмлојд ајн Хон-сор : лѣјзјмјд зо
дејмјн үјнн үѣјн ајн ан нзлүнјб азрү до нј-
мјд рнајз оу а зСојине , дәр зСојмевд
ајн брајнеад; зјдеад нј зүдојмјд јад , нјоу
мб јона зүзеадан јоүхва азрү Сјнүјн
Chloјне јрпаел Хјне ан Chоннарта , ан
тан до лүзеадан , үлѣаѣта зо Талам , аз
зүде зо траѣт нбна аү а сојине ; нā фбү
нјоу мб јона зүдојд Сāѣ оје ббрд на Com-
лојне , ан тан до зүдојд ајн а нзлүнјб оу а
сојине : азрү о тāmүд-не деāзѣројдеаѣ нѣ на
злацад ајн а бфocal-ґан , нас нзүдојд азрү
нас нХбнүд ббрд на Comлојне , нā ан тХпан
азрү а фјон до ѿајтјд ајн а нзлүнјб ; мар
ан зCерона , до ѿјтеан , зүрн ѿбјн дбјб-
ґјонн бејт ґотѣројдеаѣ дан дТлојб-не , о
тāрла зо бфүл ан Еазлүґ үле , ајн на com-
ѣнүннүзад а дТренте , азрү фбү ан тјом-
лāн дјн о ґеан , азрү о мнлој зо леанб , аз
ґојлүґнүзад зо hХрд , азрү аз адмāл зо
bran , нас нзүдојмјд азрү нас нХбннмүд
Дејлбе ; зо бфүл фјоу азүнн зо деарбѣта ,
нас үѣјојн leo ан бґајсүјн , нā ан зCloу ,
нā

always placed before the People, whensoever they kneeled and prayed in this holy House. 2. *Chron.* 3. 7, 10, 13, 14.

Q. Do not Catholicks pray to, and serve Images?

A. No, by no means: We do indeed kneel and pray before them, to keep us from Distraction, but not to them, no more than Joshua and the Elders of Israel prayed to the Ark of the Covenant, when they lay prostrate, praying until Evening before it; no more than others do pray to the Communion-Table, when they kneel and pray before it: and as we have the Charity to believe upon their Word, that they neither pray to, nor adore either the Communion-Table or the Bread and Wine, they receive kneeling; so should they, it seems, have the like Charity for us, seeing, the whole Church assembled at Trent, even all of us, Men, Women and Children do openly declare and constantly profess, that we neither pray to, nor adore Images; that we certainly know, they can neither see, nor hear, nor help us; that we firmly believe, *no Confidence ought to be placed in them, nothing ought to be asked of them*, and that the Honour due to God ought not, upon any Account, to be given to any Creature whatsoever, either in Heaven or on Earth. *Conc. Trid. Sess. 25.*

Q. What

nā an b̄xortac̄t; zo zCneƿojmjo zo ɔajnz-
jon, nac̄ cōjn Mynjzjn an bjt̄ ɔo c̄rn
jonita, nā Xojn-nj̄ d'jarnaj̄o onta; azrv̄
nac̄ ceant, an Xon-cōn, an Onōjn ɔljz̄tean
ɔo Dhja, ɔo tabajnt ɔo Nj̄ an bjt̄ ɔā b̄xrl̄
beoð no manb̄, an Neam no an Talam.

C. Majreað cnevd̄ ē an Socan ɔo beana-
mjo aγda?

f. Tajrbeānjo ðh̄nn zo ⁽¹⁾ moʔv̄z̄teac̄
R̄h̄nDjamra Phājre, azrv̄ bāj̄ Chrij̄oγd̄,
azrv̄ ⁽²⁾ Cevrað na Naom̄; fōz̄njo man
Leabra ɔo na Tratajz̄b̄; azrv̄ zlvaj̄jo r̄jn
r̄le c̄rn lojnz̄ hSeapb̄fōz̄ant̄h̄zeað̄ onðej̄n-
ce Dē ɔo leam̄n̄n.

C. Xc̄ o tā nac̄ b̄xrl̄ Djaʒac̄t nā Cymay
aca, cnevd̄ ē an Onōjn nō an Moð j̄r xējojn
a tabajnt ðōjb̄?

f. An Moð cevd̄na, ɔo nējn a zCējme,
noç̄ ɔo bej̄ntean d'Xijnm JOSX; ðjn j̄r x̄jn-
jonnan Dejb̄ n̄om̄ta Chrij̄oγd̄ ɔon t̄r̄hl̄, azrv̄
a Naom̄-aj̄nm ɔon Chlvaj̄j̄.

C. Tabaj̄n ðh̄nn Coγamlac̄t ējz̄jn oγle?

f. An Moð cevd̄na ɔo tajrbeān̄aj̄ zac̄ r̄le
Dhream ɔo t̄jz̄t̄b̄ Eazlv̄j̄e azrv̄ Un̄n̄aj̄ze,
an tan ɔo noç̄t̄jo a zCjn̄ az̄ ɔvl̄ a r̄teac̄
jonita; an Moð cevd̄na ɔo bejn an Dmonz̄
γd̄ ɔo ⁽³⁾ Ch̄v̄ Oj̄ðce an Tj̄zeanna, nac̄ zCne-
veann zo b̄xrl̄ ann ac̄t Xnān azrv̄ f̄jon,

(¹) beoðman.

(²) f̄rlonʒta.

|| (³) ɔo r̄v̄p̄ean.

Q. What Benefit then have we by them?

A. They feelingly represent to us the Mysteries of our Saviour's Death and Passion, and the Sufferings of his Saints; they serve as Books to the Ignorant, and excite us all to follow the Example of God's glorious Servants. *Conc. Trid. ib.*

Q. But since there is neither Divinity nor Virtue in them, what Honour or Respect can be shewn them?

A. The same Respect, in Proportion, which is given to the Name of *JESUS*; for Christ's holy Image is the very same to the Eye, that his holy Name is to the Ear.

Q. Give us some other Example.

A. The same Respect with that, which is shewn to Churches and Houses of Prayer, by all those who uncover themselves at their entering therein; the same with that Respect, which is shewn to the Lord's Supper by such as believe it to be but Bread and Wine, a Figure or Sign only of Christ's Body and Blood, and yet receive it kneeling: the same with that Respect and Honour which God ordered Moses to shew to the very Ground he stood upon, saying:

E

ing:

Comarita anian frla azry feola Chrijos; azry zidead, do glacar e an a nglanh; an Moð cerona azry an Onon d'Xitjn Dja do Mhloye a tarybeanað don Talain an an yeay re, az nað: « Cyh d'jot do bnoza doð » coryb; on an Xit an a byrljn do yeayad, » jx Talain nlonita e.

C. An zComnyzeann an Moð-γo ann rna Nejtjb dā dTarybeantay e?

F. Ny comnyzeann, beartay e zan mojl do Chrijos azry dā Nlonk, anrl mar jx don Rjz xejn, do nejn breatnyze zac rle dnye, do bejntay an Moð znātnyztay do tarybeanað don Chatlojn Rjoza azry do leacta nō do Dhejb an Rjz; azry ny meay-dan eoje zrn do pāpern nā do cloj nō do cran, act do Phearyan an Rjz xejn do bejntay an Mjomoð tarybeantay do Dhejb an Rjz.

C. Nac jonmolta Moð do tabaynt do hTaryjb na Nlon?

F. Jx jonmolta; do brjz zo nabaday a zCojnp na mbojl az JOSX CRJOSD, azry na njonað Comnyde az an Spjonað Nlon; azry zo mbayd xōr lā ejjn zo glōrman an Neam.

C. Cnevð cyze xōr a dTrztay Moð do hTaryjb na Nlon?

F. Do brjz zo nDeānnað Dja (') fējom

(') Uγāγ.

ing: *Take off thy Shoes from off thy Feet*, for the Place whereon thou standest, is holy Ground. *Exod. 3. 5.*

Q. Doth this Respect rest in the Things to which it is shewn?

A. No, it is referred straight to Christ and his Saints, just as the Respect which is usually shewn to the Throne, and to the King's Statue or Picture, is, in the Judgment of all Men, referred to the King himself; and the Disrespect shewn to the King's Image, is never supposed to be levelled at either Paper, or Stock, or Stone, but at the King's own Person.

Q. Is it not commendable to pay Respect to the Relicks of Saints?

A. It is; because their Bodies were Members of *JESUS CHRIST*, and the Dwelling Place of the Holy Ghost; and that likewise they shall one Day be glorious in Heaven. *1. Cor. 3. 16. 6. 15, 19.*

Q. For what other Reason is Respect paid to the Relicks of Saints?

A. Because God made Use of them to do a great Deal of Good to those, who respect them. *4. Kings. 13. 21. S. Mat. 9. 20. Act. 5. c. 15. v. 19. c. 11. 12. v.*

ḡjōḃ ēvṃ Mōnājn Maṣṭeayā do ḡevnaīm ḡō'n
Mhṛntjn do ḡejn Moḡ ḡōjḃ.

С. Ан бѣѣл рѣ ан Аѣаѣо на хАѣтене-рj
Comajple ḡjapṛajḡ ajn Lrēt fājṛḡjne ,
Dṛḡjḡḡeacṡta , nō Pjṛeḡḡ , noḡ do nḡ Crnn-
ṛaḡḡ ṛjṛ an Djabal ?

ф. А тѣ зан Аṃṛṛṛ ; do ḡṛjḡḡ ḡṛṛ ab o'n
Djabal ḡejḡḡ ḡac Eolṛṛ , ḡa mḡj aca.

С. Сṛeṛḡ ṛṛ Pjṛeḡḡa ann ?

ф. ḡṛjṡṡṛa do ṛāḡ , nō Comajṛṡa do ḡev-
naīm ēvṃ Crḡḡe , do ēvṃ naḡ ḡṛṛ ḡṛjḡḡ na
ḡṛajḡ aca ḡ Nāḡḡṛ , ḡ Dhja , nā ḡ an Eaz-
lṛṛ.

С. Ан бṛeacajḡḡ na hējṡṛjḡeacḡa an
Аѣаѣо на хАѣтене-рj ?

ф. Pеacajḡḡ ḡḡ cṛṛṛṡe ; a do ḡṛjḡḡ naḡ
ḡCrṛḡḡḡ ḡ cṛḡḡḡe ḡac Nḡ cṛṛḡḡeay an Eaz-
lṛṛ Chatojḡḡe Rōmānac , pеacajḡḡ ṛḡṛ ḡac
Dṛṛne do ь таjṛḡeānaṛ ḡ ḡḡḡḡḡḡ nō ḡ ḡḡṛē-
ṡjn Clḡnaḡ nō Xontṛḡḡḡ ēvṃ Eṛḡḡeacṡta ,
ṡṛē ējṛḡeacṡt an Uṛḡajḡe , nō a ḡṡeazajḡḡ ,
nō ajn Xon-moḡ ejle.

С. Ан бѣѣл рѣ ceacḡḡḡeacṡ Leabajṛ Eṡṡ-
ṛjḡeacṡta do lējḡeacḡ ?

ф. Nḡ ḡṛṛ , nā a mḡejṡ azad ajn Xon-cḡṛ
zan Cead ; nḡ cḡṛ ṛḡṛ ḡevṛ-ṛḡṛḡḡḡ do
ḡevnaīm ajn Rḡḡḡajṛṛajḡ an Chṛṛḡḡḡḡ , nā
Аṃṛṛṛ do ḡejṡ azad ṛā Alt ajn ḡṡṡ ḡe.

С. Ан бṛeacajḡḡann an tē , ḡjḡṛ , ṡṛē na
cḡṛṛ

Q. Is it against this Commandment to consult Fortune-Tellers , Enchanters or Witches , who make a Compact with the Devil?

A. It is undoubtedly ; for whatever Knowledge they have , is from the Devil. *Levit.* 19. 31. *Deut.* 18. 10 , 11 , 12.

Q. In what doth Witchcraft or Enchantment consist.

A. It consists in using of Words , or Signs for an End , which they have no Force or Virtue to attain to , either from Nature , or God , or the Church.

Q. Do Hereticks sin against this Commandment?

A. ^a They do for certain ; because they do not sincerely believe, what the Roman Catholick Church holds. All those ^b likewise do sin , who either by Word or Deed shew an Inclination or Bent to Heresy , by hearing their Prayers , or Instructions , or otherwise. ^a *S. Mat.* 18. 17. ^b *Rom.* 10. 10.

Q. Is it permitted to read heretical Books ?

A. No ; it is not allow'd , either to read or keep them without Leave ; neither is it permitted to pry into the Mysteries of Faith , or to doubt of any one Article thereof. *Prov.* 25. 27. *Coloss.* 1. 23.

Q. Does he who is ignorant , through his Fault ,

córn xéjn an Xjnóçjor na Paçone, Chné na nXbrdol, Xjteantad Dé, nó na heazlyre, an Xzajò na hXjtne-çj?

f. Peacajze çan Xmnaç; azry xór çac Dçne, nac oTçzeann jad, tché na majneac-tnajò xéjn.

C. An býrl xé an Xzajò na hXjtne-çj; Mvnbàn nó Zeapān do ðevnaim aijn Dhja?

f. X tā zo deapbta; do býjz zo nDevnaim Dhja çac Nj man jç córn; azry nj heað amājn Zeapān, ac̃t a tā xé xór an Xzajò na hXjtne-çj, aijn oTçr, Mjzean do bejt azad aijn Dhja nó aijn Nejtjb ojaða. 2. Xjm-çjn xada do léjçjon toçt çan çmvaçneað aijn Dhja, nó aijn an Dvalçay a oljçtean ðó. 3. Tojmçjorç do çvç aijn ðlojnjb eçle xā Nejtjb aijn bjç do ðevnaim, do naçað an Onójn do Dhja.

C. An oTojmçayçann an Xjtne-çj Mjçmoð do tabajnt do na Nlōmajb?

f. Tojmçayçajò çj eayonójn do tabajnt nj heað amājn do na Nlōmajb, ac̃t xór d'ā oTajçjb, d'ā njomajçjb, nó d'Xojn-nj nloim-ta, man a tā býjatan Dé, Tjz na heazlyre, &c.

C. Çnevð eçle tojmçayçay an Xjtne-çj?

f. 1. Dvl an Evðóçay an çlānvjçte, nó majteamnyç an bPeacajðeað.

2. Xndóçay do çlacað zo çlājneoc̃tan çjn majle né Trðevne Dé amājn, çan deāçojbne aijn bjot do ðevnaim.

3. An

of the Lord's Prayer, of the Apostles Creed, of the Commandments of God, or those of the Church, sin against this Commandment?

A. He does without doubt; and so does he, who understands them not, through his own Neglect. 1. Cor. 14. 38. 1. Pet. 3. 15.

Q. Is it against this Commandment, to murmur or exclaim against God?

A. It is certainly; whereas God doth, in all Things, act according to Justice; and not only to exclaim against him is a Transgression, but it is also against this Commandment, First, to have a Disgust to God or godly Things. 2. to let much Time pass without thinking of him, or of the Duty we owe him. 3. To hinder others from doing any Thing, that wou'd redound to the Honour of God.

Q. Doth this Commandment forbid to shew or have a Direspect for the Saints?

A. It forbids to dishonour not only the Saints, but also their Relicks, their Images, or any sacred Thing, such as the Word of God, the Places consecrated to his Service, &c.

Q. What else does this Commandment forbid?

A. It forbids, first, to despair of Salvation, or of the Forgiveness of our Sins.

2. To presume that God, by his Mercy alone, will save us, without any good Works.

3. Άν ηδότηαγ δο έρη α ζσεάτηη ανη
bjoτ ηγ γα μό jona α ηδja.

4. Ρεααδ ανη bjoτ δο δερναίη νό γρηεαε
ανη, τρε Άηδότηαγ α οτρόεγηε Δε.

Α Ν 3. Λ Ε J ζ J Ο Ν Ν.

Δ Ο' Ν Δ Χ Κ Χ ηΧ j τ Ν ε,

Να ταβαηη Άηηη Δε ζαν fāt.

С. С Кевд до тогмеаγζαγ αν δαηα ηΧjτ-
ηε οηγηηη?

ф. Τοгмеаγζαδ γj οηγηηη, ανη οτvγ,
ηjοηηηγζαδ ανη Άζαδ ηα fjηηηε, νό fόγ ανη
ηβεjτ όγηηη ανη Άηηηαγ ηα fjηηηε.

2. Μjοηηηα fjηηηεαε δο ταβαηητ ζαν Κjαε-
ταηαγ.

3. Μjοηηηγζαδ Νj δο δερναίη, (¹) αζγγ
ζαν α Κvη γγηηη; νό λεjζεαν δjηη Μjοηηηα
ολjγδjοηαε δο εοηαλλ, αζγγ ε ανη ανη ζCγ-
μαγ.

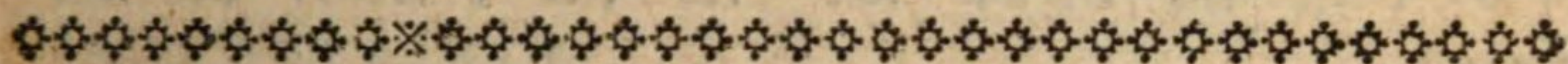
4. b Μjοηηηγζαδ οηοjεηj δο δερναίη, νό ηαε
ηδερητā Νj μαjτ.

5. Αν fjηηηε δο εεjτ ανη ανη ηλαετα-
ηāη ολjγδjοηαε, αν ταη fjoγηηγζεαγ j όηηηη;

(¹) ζαν Άjζηεαδ α εοηηλjοηηα.

3. To put our Hope in any Creature whatsoever more than in God.

4. To commit any Sin or remain in it, through a Presumption of God's Mercy. *Rom. 2. 3, 4, 5. &c.*



THE 3. LESSON.

Of the second Commandment.

Thou shalt not take the Name of the Lord thy God in vain.

Q. **W**Hat does the second Commandment forbid us?

A. It forbids us, first, to swear to any Thing we know, or even doubt to be false.

2. To swear without Necessity, although the Thing be true and just. *S. Mat. 5. 34., 35, 37.*

3. To swear what we do not intend to perform; or to neglect fulfilling, when we can, a lawful Oath. *Jerem. 4. 2.*

4. To swear we shall do what is bad, or not do what is good.

5. To conceal the Truth from our lawful Superior, when he requires of us to tell it; in which Case, we do not only sin, but we are likewise obliged to repair all the Damage and Harm, which happen'd thereby to our Neighbour.

6. To

и ан зCāγ-γo, иј hē amāи зо иDevиtаи
Peacаd, асѣ γoγ а тa d'γjaсajb аи Neac,
зac Djoγbāи do tārлајz do'и cомарγаи γa
зaи аи fјиииe do devиaи, do leayvγaд.

6. fγl no bojl Dē нo на Naom do та-
бајиt.

7. Sии γēи, аи иXиaи нo аи зCопp, аи
зClаии, аи Seapб'о'зaиtγje, аи иXјииēиγ,
нo Nј аи бjoт eγe do табaиt do'и Djaбaл,
нo do mаllvγaд аи ѡи-cоп.

8. Ole Cγиp нo Xииa d'jaиpaд d'иии γēи
нo do Neac eγe.

9. Mόo do табaиt зaи Rvи а cоmаll; нo
γa d'иoγēиј do devиaи.

10. Mόo d'иγd'иoиac do бpиγeад.

C. Xи аи Xōбaи γи, иγ ole аи Cleacтaд
а бeγт тvзтa do Mhjoииajb мoиa?

f. иγ нo ole; иγ γиe γи, иγ мoи do pе-
cγjeay аи Dиvиz ēγcиjоииa нac зCγиeаии
Sии аи fјиииe нo бpевз do бjoγ acа; нo
иjоииγjeay аи fјиииe γēи зaи Rjaстa-
иay.

C. Cиeγd иγ joиpāјoтe d'иии, joииay нac
bPeacōcамѡиγ?

f. иγ eаd, иγ eаd; иј hēаd, иј hēаd: маи
do тeаzаиγz азvγ маи d'ajти Cиjоγd d'иии;
oии «зjд be Nј бjaγ oγ а зCjoии-γo, иγ o аи
«Ole а тa γē.

6. To swear by God or the Saints Blood ,
Wounds or Limbs.

7. To give to the Devil , or curse at any Rate
ourselves , our Soul or Body , our Children , Ser-
vants , Cattle , or any Thing else whatsoever.

8. To wish either temporal or Spiritual Harm to
ourselves or others.

9. To make a Vow without intending to fulfill
it ; or to make a Vow of doing what is evil , or displea-
sing to God.

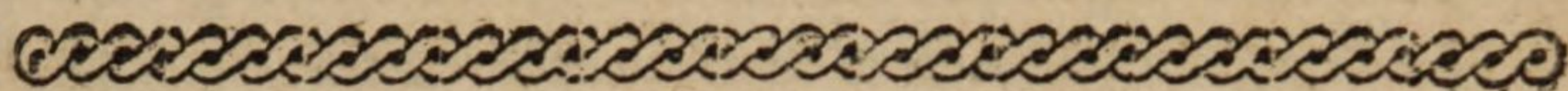
10. To break a lawful Vow.

Q. From hence then it appears , that it is an ill
Custom to be given to Swearing ?

A. It is a very bad Custom ; wherefore , those
foolish People sin greatly , who matter not whether
they have Truth or Falshood on their Side , or swear
to the Truth it self without Necessity.

Q. What shou'd our Speech be , in Order to
avoid Sin ?

A. Yes , yes ; no , no : as our Saviour taught and
commanded us ; for *what is more than these , proceed-
eth from Evil. S. Mat. 5. 37.*



Α Ν 4. Λ Ε Ι Ξ Ι Ο Ν Ν.

Δ Ο Ν Τ Ρ Ε Χ Σ Α Ι Τ Ν Ε.

Σοῦμῆτο ἀντὶ Σωῖνε μαρτῦρ εὐρίη.

Σ. **Σ**κενδῆ ἀν Νῆς ἡ Οὐδὴ ἔστε ἀν μῦρ ἀν Χῆτνε-
ρυῖ?

Ϝ. Οὐδὴ ἔστε ἀν ὀῖνι ἀν Δοῖνναε, Λᾶ ἀν
Τῆζε ἀρνα το σοῦμενδ ἀζνῦ το νῶμαδ, το
μῆρη μαρ δὲ ὀδὴ ἔσῃ Δῖα ἀζνῦ ἀν Εἰαζλνῦ.

Σ. Σκενδ ἰαδ να (¹) ἡ Οἰβρε α τᾶ τοῖμ μῦρ
ἔσῃ οἰνι ἀρνα Νῶν-Λᾶ-γο?

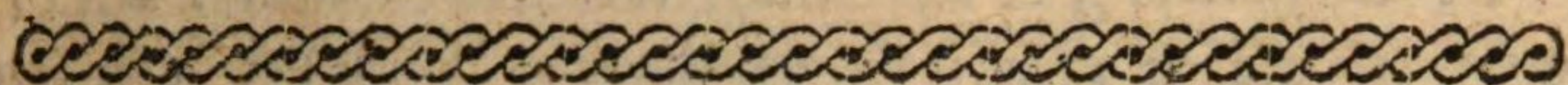
Ϝ. Οἰβρε ῥῶτῆρα α νό κορρονδα μαρ α
τᾶ, Τρεαδαδ ἀζνῦ φοῖμρεαδ; Ρεῖε ἀζνῦ
Σεαπναε; ἀζνῦ α λεῖτε το εἰε, το ἡ Χῆμῆ
ἔσῃ ῥε ἔσῃ Ρεααῖδ.

Σ. Ἀν ὁ τοῖμ μῦρ ὀἰβρεαα ἀν βῖτ
εἰε λεατ α μῦρ το να ἡ Οἰβρηδ πο ῥῶτῆρα
γοῖν?

Ϝ. Τοῖμ μῦρ μαρ ἀν ἔσῃ οἰβρεαα ἔσῃ ῥε
ὀβαν ῥῶτα α ἀν ἡ οἰβρεαα ἀν ἡ οἰβρε
ἔσῃ ταῖμ, νό το ταῖμ ἔσῃ ῥην ὁ ἔσῃ
ἔσῃ Δῆ ἔσῃ ῥη-μῆστανα.

Σ. Ἀν ὁ τοῖμ μῦρ ταῖμ ἀν ὀἰβρηδ
εἰε ἡ οἰβρηδ ὀἰβρηδ το το ὀἰβρηδ?

(¹) ἡ Οἰβρεαα.



T H E 4. L E S S O N.

The third Commandment.

Remember thou keep holy the Sabbath-Day.

Q. **W**hat is required in this Commandment?

A. We are required to keep and sanctify Sunday, the Lord's Day, as God and the Church order us. *Exod. 20. 8, 9, 10. Jer. 17. 27.*

Q. What Works are forbidden on this sacred Day?

A. Servile or laborious bodily Works, such as Plowing and Harrowing; Buying and Selling, and such like; but particular all Sort of Sin. *Exod. 16. 23. Ezech. 23. 38.*

Q. Are there any other Works forbidden besides those that are very toilsome?

A. Yes; all worldly Works whereby we gain any earthly Profit, or that withdraw us from the Service of God, without real Necessity, are likewise forbidden.

Q. Is it forbidden to engage others to do any of these Works?

Q. Yes,

Բ. ԵօյիմյՅէսի մար աի ՅՇերոնա, աշրհ
 Կօր ա տօ Ծ'Կյաճայծ օրհնի ա ՅՇօրՅ աի աի
 Մրիտի ա տօ ԿԾյ աի Տմաճտ.

Շ. Ան Բրիյեաժ ՏԾյիւ նա ԿՕյիւ Եօրօրոժա,
 Ծօ Եսանս ԽԵ (¹) Յոտնոժ ԾԵ?

Բ. Նյ ԿԵաժ; մօր Օյիւ յաժ աի նաճ ԵԿրլ
 Բրիյ Սայի Եյլ.

Շ. Ան Բրիյեաժ ՏԾյիւ Բյաժ Ծօ ԾԵսրՅաժ;
 Այիւնիյ Ծօ յար, աշրհ ա ԼԵյժԵյժ Կյի?

Բ. Նյ ԿԵաժ, նօ Աօյի-նյ Եյլ Ծա մԵսանս
 ԽԵ Եսաժ աի ԼաԵ-Կյի, աշրհ նաճ ԿԵյժյի Ծօ
 ԾԵրնայ Յօ ԵօմՅարաճ աի Լօ յօյիւ.

Շ. Շրերժ Ե յ Եօյի Ծ'նի Ծօ ԾԵրնայ աի
 Լա-Կօ տար Լօ Եյլ?

Բ. ՍրիայՅէ աշրհ Օյիւ ԾյաՅա; մար ա
 տօ Այիյիոյի Յօ Եյիւ, աշրհ ՏԵանոյի
 Ծ'ԵյժԵաճտ, ԼԵաԲայի ԿրյօրաԾալտա Ծօ ԼԵյՅ-
 Եաժ, աի Բայժիյի Ծօ յաժ, ոժ ԾԵաՅօյիւ
 ԵյՅյի Եյլ Ծօ ԾԵրնայ.

Շ. Ան Բրիյեաժ ՏԾյիւ Այիւ յաԲայի Ծօ
 Եօրնօ, ոժ Ծօ ՏմրայիտյՅիծ ԾյօմԾյիւ աի
 Այիյի աի Այիյի, նա ՏԵանոյի, ոժ աի
 ԵԵաՅայՅ Երյօրոյժ?

Բ. յ Եաժ Յօ Եյիւ; Ծօ ԵրյՅ Յօ յարնայ
 Ծյա օրհնի ա (²) Յոտնոժ Ծօ ԾԵրնայ Յօ
 Ծ'Կրաճտաճ Ծ Երյժ Եշրհ աշրհ Ծ յիտյի.

(¹) ՏԵրնոյի.

|| (²) ԿՏԵրնոյի.

Շ. Ան

A. Yes; and we are moreover obliged to hinder all those under our Charge from working. *Exod.* 20. 10.

Q. Are those servile or bodily Works, which belong to the Service of God, a Breach of the Lord's Day?

A. No; if they be such as cannot be deferred until another Time.

Q. Is it forbidden to dress Meat, to serve Cattle, and the like.

A. No; it is no Breach of the Precept to do what regards this Day's Maintenance, and cou'd not be done the Day before without Inconvenience. *Exod.* 12. 16.

Q. What are we obliged to do on this Day more than on another?

A. To pray and do Godly Works; such as to hear Mass punctually, to assist at the Sermon, to read spiritual Books, to say the Beads, or do some other good Works.

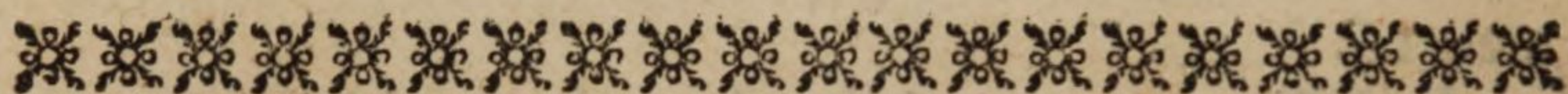
Q. Is it a Profanation of the Lord's Day to chat, or entertain idle Thoughts at Divine Service, at Sermon or at Catechism?

A. It is for certain; for God requires that we serve him diligently in Spirit and Truth. *S. Jo.* 4. 24.

Q. Does

С. Хи зСоимевдани Неас ан тСлоне, ан
тан до састеар ан євѣ јѣ мо до'н Ла аз
мјит, аз ол, аз Масаар, но зо дјомлони-
еас?

Ф. Нј соимевдани; до брјѣ зрн аб рме
д'бровѣ Дја азрѣ ан еазлѣ ан тСлоне,
євѣ зо дТрѣбамлѣ фрѣмѣ ан Лае до
Дја, азрѣ до ѣлајте ан нХма; азрѣ зо
бѣрѣ Хмасаар, Дјомлониар азрѣ зає
Мјзніом еје нјор мјотастнеамла зо мѣ
а Лаѣан Дѣ, јонна Обајн ѣлѣнас, тајн-
беас.



Х Н 5. Л Е Ј Ъ Ј О Н Н.

До на хХјтеанта до беанај рјѣ ан
зСомаарјајн а зСотѣјне; азрѣ до'н
сѣатрамаѣ хХјтне ѣа лејт.

Табајн до д'Хѣан Ондјн.

С. СРевд ајн а лабрѣ на хХјтеанта до
беанај рјѣ ан зСомаарјајн?

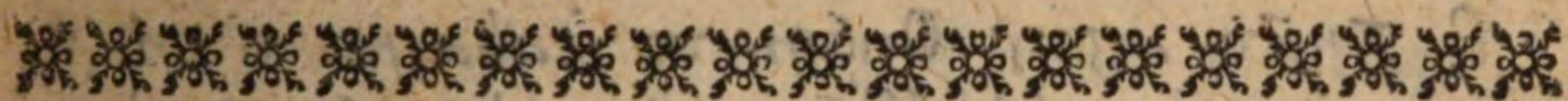
Ф. Хи зає Двалзрѣ азрѣ зо хХјнјѣ ајн
ан ѣмаѣ до ѣлјзмјѣ д'ан зСомаарјајн.

С. Сјоннај јѣ сѣјн д'ѣнн ан зСомаарја
до ѣмаѣдѣ?

Ф. Мајн јјнн ѣѣн; јѣѣн, зає Мајт д'јан-
најѣ ѣј, мајн јаннамаѣѣ д'ѣнн ѣѣн; Јан Олс
до

Q. Does he sanctify the Lord's Day, who spends the most Part of it in Gaming, Drinking, Divertisements or Idleness?

A. He does not; for God and the Church instituted holy Days, in Order that we shou'd give the greater Part of the Day to God and the Salvation of our Soul; and a servile useful Work is much less displeasing in the Sight of God, than excessive Divertisements, Idleness and every other bad Action.



T H E 5. L E S S O N.

Of the Commandments which regard our Neighbour in general; and of the fourth Commandment in particular.

Honour thy Father and Mother.

Q. **W**hat do these Commandments which regard our Neighbour treat of?

A. Of every Duty, and particularly of the **Love**; we owe our Neighbour.

Q. How are we to love our Neighbour?

A. As ourselves: that is, to wish our Neighbour all the Good, we wish ourselves; neither to do, nor

F wish

do ðernam̃ nā d'jannajð ðj, æt man brð
Mjan ljun ðñnn xējn; azvγ conɣnað lē an
Xjmyjn a Rjaɕtanay.

C. Cja jγ Comarya ðñnn?

F. Jac ṽle Dhvne, xóγ an Nāmajð.

C. Cnevð xā b̃xvl d'xjaɕajð opvnn an ɣCo-
marγa do ɣnāðvɣað?

F. Do b̃njɣ ɣo b̃xvl γj do nējn cōɣam̃laɕ-
ta Dē; azvγ xóγ do b̃njɣ ɣo nɣnaðñɣean
Dja j, azvγ ɣo n0pðñɣean ðñnn a ɣnā-
ðvɣað man jnn xējn.

C. Cnevð b̃pðvɣean an ceatpam̃að hXjtnē
ðñnn?

F. ɣnāð azvγ Onójn do tabajnt d'an (¹)
nXjtnjð, d'an (²) Mājtnjð, do'n ṽle Uaɕta-
nān do b̃jor óγ an ɣClojnn, do c̃jll nó do tvaɣt;
a beɣt ṽmal ðójb ó b̃nēɣjn azvγ ó ɣnjom̃;
azvγ c̃vðvɣað leo γan ṽle Rjaɕtanay con-
povða azvγ γp̃jonaðalta; azvγ an tjomlān
do ðernam̃ ɣo γvlbjn, γṽɣaɕ.

C. Cnevð ann a b̃xvl d'xjaɕajð opvnn a
beɣt ṽmal ðójb?

F. Ann Jac ṽle Nj nac̃ b̃xvl an Xɣajð
Xjteahtað Dē nā na hēazlṽɣe; ójn dā
mbeɣt an Xɣajð cēaɕtajn ðjób-γo, njon c̃ójn
a beɣt ṽmal ðójb an Xon-cōn.

C. Cnevð a tā d'xjaɕajð an an Xtajn
azvγ an an Mātajn do ðernam̃ d'ā ɣClojnn?

F. X n0jleam̃ajn, bevγa, fozlṽm, azvγ

(¹) nXjtnēaɕajð.

(²) Mājtnēaɕajð.

wish him Evil, no more than to ourselves ; and to help him in his Necessity. *Rom.* 13. 8, 9, 10. *Rom.* 15.

Q. Who is our Neighbour ?

A. Every one, even our Enemy. *S. Mat.* 5. 44.

Q. Why are we obliged to love our Neighbour ?

A. Because he bears the Image of God ; and also because God loves him, and commands us to love him as ourselves. *S. Marc.* 12. 31.

Q. What doth the fourth Commandment order us to do ?

A. To love and honour our Parents and Superiours, whether Ecclesiastical or Civil ; to be obedient to them both in Word and Deed ; to assist them in all their Necessities, whether spiritual or corporal ; and to do all chearfully and gladly. *Colos.* 3. 20. *Rom.* 13. 1. &c. *Hebr.* 13. 17. 1. *Tim.* 5. 4.

Q. In what are we obliged to obey them ?

A. In every Thing that is not contrary to the Commandments of God or the Church ; for if their Commands shou'd be against either, it woud not be at all permitted to obey them. *Act.* 5. 29.

Q. What are the Obligations of the Father and Mother in regard of their Children ?

A. To nourish, educate and instruct them ; to give them a Calling or Livelihood according to their Ability : chiefly, to bring them up in the Fear
F ij and

Ealada nō Cejnō beata do nējn a ʒCvīmac-
ta, do tabajnt dōjb: oʒ Cjonn ʒac vīle Nēj-
te, a oTabajnt rvaʒ an eazla azvʒ a
nʒnāō Dē; azvʒ deāʒʒompla do tajrbeā-
naō dōjb.

C. An mbeanann an Aʒtne-ʒj nē Dralʒaʒ
an ʒjn do tlob a mīnā pōʒda, nō na Mnā
do tlob a fjn?

f. beanaʒō ēeana.

C. Cjonnaʒ jʒ cōjn doʒ n ʒean ē ʒējn oʒjom-
čan do tlob a mīnā pōʒda?

f. Man jomčanaʒ Cnʒoʒō ē ʒējn do tlob
na heazlvʒe, eadōn, ʒo ʒnāōac cʒvʒmac;
ōjn jʒ ball do ballaʒb an ʒjn a baʒn-čēʒle,
amaʒl jʒ boʒll do Cnʒoʒō ʒjn vīle.

C. Cjonnaʒ jʒ cōjn doʒ n mīnōj j ʒējn oʒjom-
čan do tlob a fjn pōʒda?

f. jʒ cōjn oʒj a beʒt lān do ʒnāō azvʒ
oʒUrnajnt dō, man a tā an eazlvʒ do
Cnʒoʒō.

C. An ʒCvīneann an Aʒtne-ʒj Cōjnʒjoll
ajn bʒot ajn an Lānaʒmajn do tlob na Mn-
tʒne a tā ʒlōj na Smačt?

f. Cvīnō ʒj do cōjnʒjoll oʒnʒta ʒac Dvīne
ōa bʒvl ʒlōj na Smačt, do ʒtʒʒnāō do nējn
tola Dē; azvʒ ajn ʒac Dvīne ōa bʒvl ʒlōj
na Smačt-ʒon, do beʒt vīnal vʒvʒmac dōjb
ʒan vīle Nj nac bʒvl ʒo ʒollay an Aʒaʒō
tola Dē, nō a leaʒa ʒējn.

C. Cnervō

and Love of God, and to give them good Example 2. *Cor.* 12. 14. *Eph.* 6. 4.

Q. Doth this Commandment regard the Duty which Man and and Wife owe each other?

A. Yes, without Doubt.

Q. How is the Husband to behave himself in Regard of his Wife?

A. As Christ behaves himself in Regard of the Church, that is, lovingly and carefully; for the Wife is a Member of the Husband, as we are all Members of Christ. *Gen.* 2. 23, 24. *S. Mar.* 10. 8. *Ephes.* 5. 25, 28, 30, 31.

Q. How is the Wife to behave herself towards her Husband?

A. She ought to be very affectionate and submissive to him, as the Church is to JESUS CHRIST. *Ephes.* 5. 22, 23, 24.

Q. Does this Commandment put any Obligation on the married Couple in Regard of those under their Charge?

A. It obliges them to govern all those that are under their Command, according to the Will of God; and it requires of all those that are under their Authority, to be heartily submissive and obedient to them in every Thing, that is not plainly contrary to the Will of God, or to their own Welfare. *Ephes.* 6. 5, 6, 7, 8, 9. *Colos.* 3. 22. 23. *Colos.* 4. 1.

С. Снево е леанау ау а нДрѣнамаи ан
го?

ф. ју коллау, аји дТѣу, зур тром до
реасајѣдо ан Схлаи а беји Еаурипаи,
Маула нѡ Тапсурине нѣ Сиваинеаѡ, нѣ бнѣ-
ѣји нѡ нѣ Јијом д'а нХјтнјѡ нѡ д'а Мајт-
нјѡ; азур зо сјите, зур знаѣт Мјонаѣт
бејт омиа јан тСлојал-го, азур Хјинејре
јјоннѣде јан тСлојал ејле.

2. Маи ан зСевниа ју мѡи до реасајѣдо
ан Дрнѣз, до беји Маула нѡ Мјомѡѡ д'а
Мајзјртнјѡ нѡ д'а нУастарѣнајѡ олјѡјонаѣ,
Сјле нѡ Трајте.

3. Реасајѣдо фѡу зо мѡи на нХјтне азур
на Мајтне азур заѣ нѣ Уастарѣн, наѣ
јтјѣпаи а зСлаи азур а дТеајлаѣ а
нЈнѡ азур ан Еајла Дѣ; нѡ ма бејијѡ
Хнмаула нѡ Хнтапсурине д'а зСлоји, нѡ
д'а Мнѣтји.

4. Реасајѣдо зо мѡи ан Лѣнаѣмаи рѡѡа,
ма бјѡ аз знјѡуѣѡ азур аз зЕарнаѡ а
ѣјле, нѡ фратѣи фѣѣзѣ нѣ ѣјле.



Q. What follows from what we have said here?

A. It follows clearly, first, that such Children as disobey, abuse, or despise their Parents either in Thought, Word, or Deed, do sin grievously; and, for certain, are commonly unfortunate in this Life, and eternally miserable in the next.

2. They also sin grievously, who abuse or despise their Masters or lawful Superiours, whether Ecclesiastical or Civil.

3. Those Parents and Superiours sin greatly, who rule not their Children and Family in the Fear and Love of God; or treat their Children, or Inferiours outrageously, or with exceeding Contempt. *Ephes. 6. 4. Colos. 3. 21.*

4. Man and Wife sin greatly; if they provoke and scold each other, or entertain Anger and Hatred. *Gal. 5. 15.*



ΑΝ 6. ΛΕΙΪΪΟΝΝ.

ΔΟΝ CUIZEXD HXITNE.

Να δερνα Μαρβὰδ.

С. С Rеро јарнау аи сѣзеаѡ hXITNE ои-
рини?

Ѳ. Јаи Дине ѡвнимарбὰδ; Јаи б̄ау Xон-
Дине до јантѣзὰδ: Јаи Xоји неас до бра-
лаѡδ; Јаи Соӣназ јарнаѡ нѡ ѳнеазна; Јаи
ѡјл̄таѡ Мајтеамнау јарнаѡ аи аи т̄е д̄а
ѡТрзай Маула; нѡ Мајт̄еас̄ау до табайт
дои т̄е трз Еагоиѡи, Маула, нѡ Мјосл̄ѡ
ѡит.

С. С Rеро ѳа б̄уи д̄ѳјас̄аѡ оирини Мајт̄-
еас̄ау до табайт дои ӣит̄и до беи Мау-
ла нѡ Мјосл̄ѡ ѡвни?

Ѳ. До б̄ӣз̄ зо иѡӣѡӣзеаи аи Sl̄ан̄ӣз̄-
тео̄и IOS X CR̄IOS D ē; аз̄уу зо иDēа̄и-
на ѳ̄е ѳ̄еи аи N̄̄ с̄еаӣа, ѡӣѡӣзеау ѡӣӣе.

С. Nас̄ меауу на Cа̄т̄о̄л̄с̄ѡз̄ з̄уи ѡл̄у-
ѡӣас̄ ѡѡ̄ѡ̄ Е̄ӣӣс̄ѡз̄ до ѡвнимарбὰδ?

Ѳ. N̄̄ меауу аи ѡӣ с̄о̄и: а б̄ѳаѡ ваѡ
уи, а т̄а ѳ̄̄оу аз̄уӣ, зо б̄уи д̄ѳјас̄аѡ
оирини с̄о̄ӣнаѡ leo аи а R̄јас̄та̄ӣу, аз̄уу
зас̄ Мајт̄ д̄аӣ м̄јаӣ л̄ӣи ѡӣӣ ѳ̄еӣ д̄јарнаѡ
ѡѡ̄ѡ̄;

THE 6. LESSON.

The fifth Commandment.

Thou shalt not kill.

Q. What is required in the fifth Commandment?

A. Not to murder any one; not to covet or wish the Death of any Person; not to beat any Man; not to give or receive a Challenge; not to refuse to ask Forgiveness of him, whom you have affronted; nor to refuse to pardon him, who either dishonoured, abused, or slandered you. *S. Mat. 5. 39. Colos. 3. 15. 1. Thejs. 5. 15. 1. S. Pet. 3. 9.*

Q. Why are we obliged to forgive those that abuse or defame us?

A. Because our Saviour Jesus Christ commands it; and that he himself practised the same, which he orders us to do. *S. Mat. 5. 44. S. Mat. 18. 22. 35. 1 S. Pet 2. 21, 22, 23.*

Q. Do not Catholicks hold, that it is lawful for them to murder Hereticks?

A. Not at all; on the contrary, we know, that we are obliged to help them in their Necessity; and to wish them all the Good we wish ourselves, even when they would oppress and persecute us; fo

ðójb ; an tan fējn do bñh̄z̄x̄jōj̄r azv̄r do
zējnleah̄x̄jōj̄r r̄jn̄; ójn j̄r Com̄ar̄a ðh̄nn̄
jad a zCom̄n̄v̄ð.

Oγ a c̄jonn̄ r̄jn̄, ah̄n̄l̄ do žv̄ðeay an eaz-
zl̄v̄r on̄ta, azv̄r ah̄n̄ zac̄ v̄le Dh̄neam ðā
b̄x̄v̄l̄ ah̄n̄ reah̄n̄ān̄, jonn̄ay zo njom̄p̄óžjōj̄r;
mar̄ r̄jn̄ j̄r c̄ójn̄ ðh̄nn̄e, ah̄n̄ Lon̄z na N̄lon̄
v̄le, azv̄r ah̄n̄ Slān̄v̄z̄teona fējn̄, Tm̄vaj̄ze
m̄ón̄ do bejt̄ azv̄nn̄ ðójb̄, azv̄r Dja do žv̄ðe
zo meah̄nn̄ac̄ x̄ā na Sojl̄l̄r̄v̄z̄að, azv̄r a
ðTab̄aj̄nt̄ v̄le zo tm̄ðeaj̄neac̄ c̄v̄m̄ Eol̄v̄r na
f̄j̄nn̄ne, jonn̄ay zo n̄Dev̄nam̄l̄oj̄r v̄le zo lējn̄
lon̄ Ch̄n̄ó f̄l̄oj̄ lon̄ X̄oð̄aj̄ne.

C. Cnevd̄ ej̄le j̄ann̄ay an X̄j̄ne-r̄j̄ on̄nn̄?

f. Ah̄n̄ ðT̄v̄r, Jan̄ f̄rat̄ nā⁽¹⁾ f̄al̄ do bejt̄
azv̄nn̄ ðX̄oj̄n̄-neac̄.

2. Jan̄ j̄m̄j̄oj̄an̄ nā Ceah̄n̄aj̄n̄ze do c̄v̄n̄
ej̄oj̄n̄ ðl̄oj̄n̄b̄ ah̄n̄ b̄j̄ot̄.

3. Jan̄ Lv̄at̄z̄āj̄ne žl̄ac̄að x̄ā b̄āȳ Dv̄ne,
nā Tv̄n̄re x̄ā na bejt̄ beo.

4. Jan̄ Maγ̄la nā M̄j̄oçl̄v̄ do tab̄aj̄nt̄ ðX̄oj̄n̄-
neac̄ ah̄n̄ a c̄v̄l̄ na ah̄n̄ X̄z̄aj̄ð.

5. Jan̄ X̄nam̄ Dv̄ne do m̄ar̄b̄að, ða žlv̄ay-
ac̄t̄ c̄v̄m̄ Peac̄aj̄ð m̄ar̄b̄ta.

6. Jan̄ lēj̄zean̄ ðX̄oj̄n̄ neac̄ Peac̄að m̄ar̄b̄-
ta do ðev̄nam̄ azv̄r a toj̄m̄j̄oj̄z̄ ah̄n̄ do
lājn̄ zo h̄l̄n̄ay; zo h̄X̄j̄n̄j̄ze m̄ā b̄j̄onn̄ x̄l̄oj̄ do
Smaç̄t̄.

7. Jan̄ Con̄zn̄am̄, nā Cob̄aj̄n̄, nā D̄j̄oj̄on̄

(¹) f̄alað.

for they are always our Neighbour. *S. Mat. 5. 44.*

Moreover, as the Church prays for their Conversion, and the Conversion of all those, who are astray; so ought we after the Example of all the Saints, and of our Saviour himself, to have great Compassion of them, and to pray heartily to God, that he may mercifully enlighten and bring them all to the Knowledge of the Truth, in order that we may all make one Fold under one Shepherd. *S. Luk. 23. 34. 1. Tim. 2. 1. &c. Mass-Book on Good Friday.*

Q. What else is required in this Commandment?

A. First, to bear neither Hatred nor Grudge to any one.

2. To sow no Discord nor Strife amongst any Persons whatsoever.

3. Neither to rejoice at the Death of any one, nor grieve for his being alive.

4. Neither to abuse nor defame any one either in his Presence or Absence.

5. Not to kill the Soul of any Neighbour, by provoking him to mortal Sin.

6. To permit no one to commit a mortal Sin, while you can easily hinder it; especially if he be under your Command.

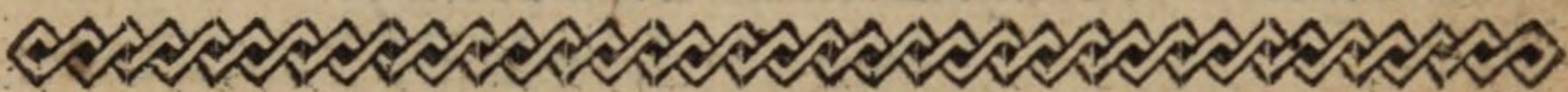
7. Not to assist, nor protect, nor harbour Incendiaries, Murderers, or other Malefactors. In short, neither to do, nor wish any Evil to another in Thought,

do tabajnt do lret d'nymanbta, lojzte;
no mjznoj eje. An don-foal, zan ole aje
bjoť do devnain, na d'jannajd do Neac eje
ne smvajnead, ne brejtn, no ne jnoj.

C. Crevd e an Mhajt cyneay an Ajtne-
rj d'ualac onyn do devnain?

F. A bejt zpadac, ceannya; Majt do dev-
nain an Ajajd an Uje, azry zude aje lret
an (¹) njzheama, mar d'ajtn Crjor d'jnn.

(¹) njzheama-leannana.



AN 7. L E J J O N N.

DO'N seisead azus do'N Nhomad
hAJTNe.

Na devna Dnyr.

Na rantajd be an nac leat fejn.

C. Crevd e tojnmjzjd an rejread azry
an nloia hAJTne onyn?

F. Tojnmjzjd aje fean, Cvd a bejt
ajze do mloj aje bjoť, act d'a mloj por-
da; azry aje mloj brajn d'fean aje bjoť,
ac d'a fean fejn; azry for a lejtejd yn do
droccajnead do rantvjad no d'jannajd.

C. An byrl fercajn mjonajneac, no Poda
dnyrreanta

Thought, Word, or Deed. *Luc.* 6. 27, 28, 31, &c.
1. Thess. 5. 15. *Rom.* 1. 32.

Q. What Good doth this Commandment oblige us to?

A. It obliges us to be meek and charitable to all; to render Good for Evil; and to pray for our Persecutors, as Christ commanded us. *Rom.* 12. 14. *1. S. Pet.* 3. 8, 9. *S. Mat.* 5. 44.



THE 7. LESSON.

The sixth and ninth Commandments,

Thou shalt not commit Adultery,

Thou shalt not covet thy Neighbour's Wife.

Q. What do the sixth and ninth Commandments forbid us?

A. They forbid a Man to have any carnal Communication with any other Woman than his own Wife; and a Woman with any other Man, than her own Husband; and even to covet or desire any such sinful Commerce. *S. Mat.* 5. 28. *1. Cor.* 7. 4.

Q. Are immodest Looks, or unchast Kisses a Breach

Ծիւրեանլա ան Ճշայօ նա հՃիւնե-րյ?

Բ. Ա տա: ԲՅՐԿ ԿՕՐ⁽¹⁾ Յլաճալիւնեաճ տիւրալ-
լիշե Ծօճնան ան ԿԵՅՆ ՆՕ ան Նեաճ Ելե, Ե
ԿՅՕԼ Ծօճոճտօ տիւնա ճօնտա ԿԵՅՆ, Ծօնիւն
Յիւրօճ, Անիւն Կալճա, Լեւան Կիւնիւնեաճ
Ծօլեաճ ԲՅՐԿ Յաճ Յիւնիւն միւնիւնեաճ Ելե.

Շ. Ան Բիւրլո Տիւրալիւնեաճ Նիւնիւնեաճ
ան Ճշայօ նա հՃիւնե-րյ, Բիւն Նաճ մեյիւ ԿԵՅՆ
ԲՅ Ծիւն Ե ՅՇՐԿ Ե Նիւնիւն?

Բ. Ա տա, մա Յլաճտիւն յաճ մալլե լե⁽²⁾
Տալիւնեան ՆՕ Տանալ.

Շ. Ան տիւնե ան Քեաճ Բիւն լե Նեաճ ան
Օրօ ճօնիւնեաճ, Նօ լե Կեալ ՆՕ Միւնիւն իւնիւն-
ալտա յոնա լե Նեաճ Ելե?

Բ. Կ տիւնե Յօ մօն, ԲՅՐԿ Կ Յիւնիւնեանլա;
Կ մեալա մալ ան ՅՇՐԿ Բիւն լե Միւնիւն
ՆՕ Կեալ Շիւ, Նօ լե Միւնիւն ՆՕ լե Կեալ թօճա,
յոնա լե Շաճ Ելե.

Շ. Շիւն Ե ա տա Ծիւնեաճ ան ան Լանիւն
Ծօնիւն նա հՃիւնե-րյ?

Բ. Ծիւնեաճ ԲՅՐԿ Ծօնիւնեաճ Ծա ճԵլե,
մալ Ծօնիւնեաճ իւն ԲԾօն.

Շ. Շօնիւն Ծօնիւնեաճ ան Քեաճ
Յիւնիւնեանլա լե նա Շօնա?

Բ. Նի Բիւրլ Տիւնե ան Բիւն ճիւն Ե իւնեաճ
Կ Կեալ յոնա Ծօնիւնեաճ ԲՅՐԿ⁽³⁾ Տիւն-
եալ ան Քեաճ Ծօնիւնեաճ; Անիւնեաճ
Ծաճ Բիւն ԲՅՐԿ Ծիւնե, ԲՅՐԿ Յօ հՃիւնիւն

(¹) Լանիւնիւնեաճ Նիւնիւնեաճ.

(²) ՔԵՅՆ իւն.

Breach of this Commandment ?

A. They are; as also unchast Touches of ourselves or others, wilful Pollution, lewd Discourses, filthy Songs, Reading of Love-Books, and every other impudent or shameless Action. *Colos. 3. 5. 1. Tess. 4. 4.*

Q. Are unchast Thoughts, without any Design of coming to Action, a Breach of this Commandment ?

A. Yes, if entertain'd with Delight and Pleasure. *S. Mat. 23. 26. S. Mark. 7. 21, 22. 2. Cor. 7. 1.*

Q. Is it a more grievous Offence to sin with a Person in Sacred Orders, or with a Religious Man or Woman, than with another ?

A. Yes, it is much more grievous and more abominable; it is likewise a greater Offence to sin with a Kinsman or Kinswoman, or with a married Man or Woman, than with others.

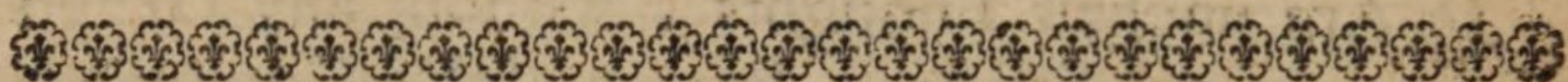
Q. What is required of Man and Wife in these Commandments ?

A. Fidelity and Compliance in Regard to one another, as they promised at their Marriage.

Q. How is this abominable Sin of the Flesh to be avoided ?

A. The best Means for avoiding it, is to beware of bad Company, and the Occasion of Sin; to shun Intemperance, Choice Meat and Drink, and especially Idleness; to subdue the Lust and Inclinations of the Flesh by Fasting and Praying; to confess of-

Djómlojneay do yeacnað ; Xjnmjan azvyr
 Clonta na Colna do clwje Tporzað azvyr
 ne hwnajz ; floyjoni do ðevnaim zo mjne,
 azvyr Corp Cmjorð do glacað le hjomað
 Cnaðbað.



X N 8. L É J Ñ J O N N.

DO'N seacstmað azus don deacstmað
 hXJT N e.

Na devna zoð.

Na rantað Clann Dvine eyle na Xjmejr.

C. C Revð é Tojmjrztear onvni njr an
 da Xjte-rj?

F. Tojmjrztear onvni Nj ajr bjt do cvo
 na Comarjan do tozbajl, do glacað, do
 conzbajl, na for do rantvzað, zan fjoz na
 oð ajro, da Neamtojl.

C. Cjonnaay for do peacajztear an Xzað
 na nXjteantað-ro?

C. Peacajð zac Dvine ne nac ajll a fjaça,
 no Traharðal a mntjre do ðjol, avyr é
 ajr a crmar.

2. An té do conzmar ajze Nj do crvað a
 mvza, zan Crantvzað no Lonzajneact do
 devnaim cja d'ar Cðjn é.

3. An té do nj Mealltójneact le Tomay
 loctac,

often, and communicate with much Devotion. *Eccli.*
 33. 29. *Gal.* 5. 24. *Ephes.* 5. 18.



THE 8. LESSON.

Of the seventh and tenth Commandments,

Thou shalt not steal.

Thou shalt not cover thy Neighbour's Goods.

Q. **W**hat is forbidden in these two Commandments?

A. We are forbidden to take, receive, retain, or even desire, either privately or openly, any Thing belonging to our Neighbour, without his Consent.

Q. How else are these Commandments broken?

A. They are broken, first, by every one who is unwilling to pay his Debts, or his Servants Wages, when it is in his Power. *Rom.* 13. 8. *S. Jam.* 5. 5.

2. By him who retains lost Goods, without making an Enquiry or Search after the Owner. *Exod.* 23. 4. *Deut.* 22. 1. &c.

3. By him who cheats in bargaining; deceives by
G false

loctac, nē hɣmɣt majle nē Cānɔlɔb ʒeānɣ-
ta, lē Dɣɣlɔb meallta, nē Comanɣa Sɔɣt,
nó tɣē Xɣnɔɣɣɔɣ an Cheānɣnɔb.

4. An tē ɣɔɣmɣɣɣeay aɣn Neac eɣle lē
Meaɣɣɔb nó lē Clɣanaɣb, Nɣ aɣn bɣt noç do
brɔ ɣēɣɣn dɔ ɣāɣaɣl ʒo ɔɣɣɣɣɣac.

5. An tē ɣɣlacay Xɔɣn-nɣ an Xɣɣɣɔb nó nē
Ceannac, ó ðɣne nāɣ ɣɣneayɔa ʒɣɣ leɣɣ
ɣēɣn ē.

6. Peacɣɣe an Seanɔɣɔɣɣanɣɣɣ majneacɣ-
nac aɣɣɣ an fear⁽¹⁾ Tɣanaɣɔaɣl do çajɣ-
eay an Xɣmɣɣn ʒo ɔɣɣɣɣɣeac, no nac
ð'Tɣɣanɣ Xɣne do na Neɣɣb do tɔbɣan
ɣɣ.

7. Peacɣɣɣɔ an Chɣanɣ do ʒɔɣeay Xɔɣn-nɣ
ó na nXɣɣɣb aɣɣɣ ó na Māɣɣɣb çɣm a⁽²⁾
çajɣte ʒo leam.

8. Peacɣɣɣɔ na hXɣɣeacɣa aɣɣɣ na Majɣ-
neacɣa, an tan do ɣeapɣɔ na Neɣte a tã
ð'ɣɣacɣb oɣta do çɔɣɣɣlɣ ð'ā ʒClɔɣnɣ.

9. Peacɣɣɔe ɣóɣ an tē beɣn Comɣnam,
Comajɣle nó Tɔɣl Xɔɣn-nɣ ða nDɣbɣamɣn,
do ðeɣnam, ʒɣɔ nac ʒCɣɣɣɣe an ɔɣoçɣɣn
a nɣɣɣɣ çɔɣɣe.

C. An bɣnl Uɣɣneacɣt an Xɣaɣɔ na hXɣɣne-
ɣɣ?

f. X ta ʒan Xɣnɣay.

C. Cɣeɣɣ ɣɣ Uɣɣneacɣt ann?

(¹) Pāɣaɣɔe.

|| (²) çajɣme.

false Weights or Measures ; by playing with set Cards ; by making Signs to his Partner ; by cogg'd or false Dice ; or through the Ignorance of the Gamester.

Prov. 11. 1. 1. Theff. 4. 6.

4. By him who hinders another by Drifts or foul Practices , of any Thing he could lawfully come by.
Theff. ibid.

5. By him who buys or receives any Thing , which could not be well supposed to belong to the Person that presents it. *Ephes. 5. 11.*

6. By the negligent Servant and Journey-Man , who spends the Time idly , or doth not take Care of the Things that are intrusted to him.

7. By Children , who steal any thing from their Parents , to spend it foolishly.

8. By Parents , when they spend extravagantly the Things which they are obliged to spare for their Children.

9. And lastly , By him who gives Assistance, Counsel or Consent to the Committing of any of the aforesaid Sins , although the intended Evil shou'd never ensue.

Q. Is Usury a Breach of these Commandments ?

A. Without Doubt it is.

Q. What is Usury ?

ƒ. X tā Xjnljozað Xjnʒʒo, Xnbajn, Eme, Mjne, azvʒ a macaʒamala-ʒon do tabajnt d'Xojn-neac, ʒo mórnmór ajn ʒhl Lrac, nó Tajnbe ʒʒoʒalta ajn bʒt d'jannað nó d'fāʒajl ajn a ʒon.

C. Cjonnaʒ aʒtneocʒ Neac, nac man ʒeall ʒo mórnmór ajn ʒocʒan ʒʒoʒalta éʒʒn, do bejn ʒé Xjnljoʒan rað?

ƒ. Ma tā nac njannann ʒé Xojn-nj ajn a ʒon; azvʒ ma tā ʒé ollmʒʒʒ nó nēʒʒ cʒm an Xjpleaʒajn do tabajnt rað, bʒoð nac mbeʒt Socʒan ʒʒoʒalta ajn bʒt, nē fāʒajl aʒʒe ajn a ʒon, jʒ deapbta, nac man ʒeall ʒo mórnmór ajn tajnbe an tʒʒoʒajl, do bejn ʒé rað é.

C. Nac bʒhl ʒé ceadaʒʒteac Dljʒeað azvʒ Nór na Tjne, ann a mbjʒmʒo, do leannajni ʒan ʒCāʒ-ʒo?

ƒ. Nj bʒhl, ma a tāʒo an Xʒaʒo dljʒʒo Dē; ójn nj bʒhl ʒé a ʒCʒmacta Tjʒeanna nó Tjne ajn Talam, Ceað do tabajnt dʒnn, Xʒteanta Dē do (¹) fāʒnʒað.

C. Xn aʒʒn Dja dʒnn ʒan Xjnljozað do tabajnt do'n Chomʒanʒajn, ʒo mórnmór ajn ʒhl nē hXojn-nj talmʒʒʒe d'fāʒajl ajn a ʒon?

ƒ. D'aʒʒn ʒan Xjnnʒʒ, a Mórann d'Xjʒʒo do'n Scʒjʒʒnn djaðað, ʒo hXjʒʒʒe anʒa tʒojʒʒevl; azvʒ jʒ nme ʒʒn, do dʒmmʒʒʒo

(¹) bʒʒʒeað.

A. It is a **Loan** of Money, Corn, Butter, Meal; and such like, given principally in View of requiring or receiving some Hire, or worldly Profit in Virtue thereof.

Q. How shall a Person know, that it is not chiefly in View of some worldly Advantage, he gives a Loan?

A. If he demands nothing, and be disposed or ready to lend, although he shou'd receive no worldly Profit thereby, it is certain, that worldly Interest is not his principal View.

Q. Is it not permitted, in this Case, to follow the Law and Custom of the Country wherein we live?

A. No, if they be contrary to the Law of God; for neither King nor Country upon Earth, has Power to give us Leave to transgress the Commandments of God. *Act. 4. 19.*

Q. Has God commanded us not to give a Loan to our Neighbour, principally in View of getting some earthly Profit thereby?

A. He has certainly, in many Places of Scripture, especially in the Gospel; and it is therefore, the holy Fathers, Popes, Councils, and the Generality of Divines, do condemn both Usury and Usurers. *Pf. 14. 15. Ezech. 18. 8, 13, 17. S. Luk. 6. 35. S. Cypr. lib.*

lib. 3. Testim. ad Quirin. S. Greg. Nyssen. hom. 4. in Eccle. S. Chrys. hom. 57. in Mat. S. Amb. lib. de Tobia c. 4. 5. 6. 13. 14. 15. S. Hier. in c. 18. Ezech. S. Aug. in Ps. 33. serm. 3. S. Thom. 2. 2. q. 78. Art. 1. in Corp. Leo X. in Conc. Later. V. Sess. 10. Alex. III. in Conc. Later. III. cap. SUPER EO de Usur. Urban. III. lib. 5. Decret. cap. CONSULUIT. Sixtus V. Bull. 44. Detest. Alex. VII. Decret. 10. Martii 1666. Innocent. XI. Decret. 2. Martii 1679. Conc. Later. III. c. 25. Conc. Lugd. II. c. 26, 27. Conc. Vien. sub Clemente V. Conc. Med. I. sub S. Carolo. &c.

Q. Is it forbidden us to receive, or demand any Interest, upon any Account whatsoever?

A. It is not forbidden us either to receive, or sue for an equal Value of the Profit, which we certainly lose; or for Reparation of the Damage we suffer'd by giving a Loan, and that according to the Decision of a wise Person; provided we signified this Loss or Damage to the Person we gave the Loan to, before he receiv'd it; and that it was not in our Power to avoid said Loss.

Q. For what End ought we to give a Loan?

A. To shew Charity, Friendship or Kindness towards our Neighbour; for he is an Usurer, that has any other principal View, or that demands any Thing, save only, as we said above, in Case of Damage and Loss of Gain, which often happens among Merchants. *Decret. Innocent. XI. 2. Marti 1679.*

ʒo mɪnɪc a mɛaʒʒ Cɛaɪɪvɪʒtɛað.

C. Nac̃ nDɛvɪtɪaɪ aɪɪ Uaɪɪɪb̃ Uɪvɪɪɛaɪt̃ a
Maaɪʒað aʒvɪ a ʒCvɪɪað?

f. Do nɪtɛaɪ, aʒvɪ ʔóʔ ʒo mɪnɪc; ðɪɪ ɪʔ
Uɪvɪɪɛaɪt̃ Xojɪ-nɪ ʔo ðʒol nɪʔʔ ʔlɔɪɪɛ ɪona
ɪʔ ʔɪʔ é a lāɪaɪɪ, maaɪ ʒɛall aɪmāɪɪ aɪɪ
Chāɪɪɪɛ aɪɪ a Lɪaɪ.

C. Cɪonnaʔ aɪtɪɛoɪaʔ Nɛaɪ nac̃ bɪʔɪl a
Mhaɪʒað nɔ a Chonnað loɪtaɪ?

f. ɪaɪɪað ʔé Coɪaɪɪɪɛ aɪɪ Dhɪɪɛ ðɪaʒa,
ɛolac̃; aʒvɪ bɪɛaɪtɪvɪʒɛað, nac̃ bɪʔɪl Taɪɪba
ðo aɪ Doɪmaɪ vɪɛ ʔo ʒnóðvɪʒað, aʒvɪ Xnaɪɪ
ʔéɪɪ ʔo cāɪɪɛað.

C. Xa bɪɛaɪvɪʒɛaɪɪ aɪ tɛ, ʔo ðʒolaaʔ Lɪaɪ
Xɪɪɪɛaʒaɪɪ?

f. Nɪ ɪɛaɪvɪʒɛaɪɪ, ma bɪ Rɪaɪtanaʔ aɪɪ a
ʒɪac̃að; aɪt̃ mɪna ɪaɪb̃, ʔo ɪɛaɪvɪʒ ʔé ʔā
cāɪvɪʒað ʔo cɪvɪ aɪɪ a Choɪmaɪʔaɪɪ, aʒ ta-
baɪɪt̃ Sɪocɪa ɪɛaɪaɪð ðɪ.

C. Cɪɛvɔ a tā ʔ'ɪaɪcāɪb̃ aɪɪ na hUɪvɪɪɪðɪb̃,
aʒvɪ aɪɪ Lvɪt̃ bɪɪʔtɛ na ʔɛaɪt̃mað hXɪtɪɛ?

f. X tā ʔ'ɪaɪcāɪb̃ oɪɪt̃a, nɪ hɛ aɪmāɪɪ
Xɪtɪɪɪðɛ ʔo ðɛaɪnaɪ ʔa tɪtɪɪ aɪʔa bɪɛa-
c̃að, aɪt̃ ʔóʔ aɪ vɪɛ Nɪ, ʔo ʔɪaɪaɪaɪaɪ ʒo
hOɪɛ, ʔaɪʔɪoc; aʒvɪ ʒac̃ Doɪaɪ aʒvɪ Dʒoʒ-
bāɪl ʔā nDɛāɪɪaɪaɪaɪ a ʒClɪṽ nɔ a Mlɔɪɪ ʔā
ʒCoɪmaɪʔaɪɪ, ʔo lɛaɪvɪʒað ʒo ʔṽtɪaɪt̃aɪ,

C. bɪʔð, nac̃ nDɛvɪnaɪʔɪʔ Xɪʔɪoc a ʒCvɔ na
Coɪmaɪʔaɪɪ?

f. X tā ʔé ʔ'ɪaɪcāɪb̃ aɪɪ a ʒCloɪɪɪ, nɔ
aɪɪ a nOɪʒɪɪɪðɪb̃, ʔo ɪéɪɪ maaɪ ʒnóðvɪʒɔ aɪɪ
ɛɪʒɛaɪt̃

Q. Is there not Usury sometimes committed in Bargains and Contracts ?

A. Yes , and often too ; for it is Usury to sell any Thing dearer than it is actually worth , upon the sole Account of giving Credit or Time for the Payment of the Price thereof.

Q. How shall one know , that his Bargain or Contract is not sinful ?

A. Let him ask Advice of a pious and knowing Man ; and consider , that it doth not avail him to gain the whole World , and lose his own Soul. *S. Mat. 16. 26.*

Q. Doth the Person sin , who pays the Interest of a Loan ?

A. No , if he was under a Necessity of borrowing ; but if he was not , he sinned for tempting his Neighbour , by furnishing him an Occasion of sinning.

Q. What are the Obligations of Usurers , and of such as break the seventh Commandment ?

A. They are obliged , not only to do Penance for the Sin , they have committed ; but also to restore whatsoever , they got unjustly ; and to repair exactly what Hurt and Damage soever , they have done their Neighbour in his Reputation or in his Goods. *Rom: 13. 7.*

Q. What , if they shou'd not make Restitution of their Neighbours Goods ?

A. Their Children , or Heirs are obliged to do it , in Proportion of what they gain by the Injustice of
of

of their Parents and Relations.

Q. What, if it shou'd not be in our Power to give full Satisfaction to our Neighbour?

A. Let us make Restitution according to our Ability, and resolve to give full Satisfaction as soon as it shall be in our Power. 2. *Cor.* 8, 12.

Q. To whom ought this Satisfaction to be made?

A. To the Person that suffer'd the Hurt or Damage, or to his Heirs; if his Heirs are not to be found, let the Person liable to Restitution, consult his spiritual Superiour.



THE 9. LESSON.

The eighth Commandment,

Thou shalt not bear false Witness.

Q. **W**hat is forbidden in this Commandment?

A. To do any Injustice to our Neighbour, by witnessing what is false, in Matter of Judgment or Law, or in any Matter of Debate, which tends to his Prejudice.

Q. Who breaks this Commandment in Matter of Judgment or Strife?

A. He that falsely accuseth another; he that affirms what he knows to be false; he that defends an unjust Cause,

ан Երշոյն; ո՞նի նա՞նք Բոլլիյիչեան ան Գնի-
նե, ան տան յարիտար ան ա Բոլլիյիչած.

Շ. Շա հեյլե քաճայիչեաք ա միքիչեանիւք?

Բ. Որքիչեանիւն, զո Երն ՇԼԵՅՆ-Երիշ, ո՞նի Գնիւք ան Շոնտա՞ն, աշոք զո Երիւք ան Նեյմիշոնտա՞ն.

Շ. Շա քաճայիչեաք նա հԱՅՈՒՆ ան Երշմաք Երիշեանիւք ո՞նի յարեալիւք?

Բ. Ան տէ ա Բոլլիյիչեաք, Յան Բաճտանաք, Լոճա(¹) րայիչեաճա Դիւնե Եյլե; զո Երիւք Ե, զո Երիւք Երիւք ան, ո՞նի զո յիշոմիւք, ո՞նի Երիւք Եյլե; ան տէ Բոյ զո Երիւք ա յեալ-
անիւք Յան Երիւք Եյլե; Բոյիւք Լի-
քաճա Դիւնե Եյլե, ո՞նի զո Երն Երիւք Եյլե զո
Նեաճ, աշ տաճիւք նա Շեյլե յի մեալա Երիւք,
ո՞նի Երիւք Եյլե, ան տան զո Երն Երիւք
Երիւք Եյլե զո Երիւք Եյլե.

Շ. Ան Երն Եյլե նա հԱՅՈՒՆ Երիւք զո Եր-
նաճ?

Բ. Ա տէ զո Երն.

Շ. Երն յի Երիւք ան?

Բ. յի Երիւք Երն-նի զո յիւք ո՞նի Երն Երիւք
ան Երիւք Երն ան ՇԵՅՆ, մայլե Եր
Երն Նեաճ Եյլե զո մեալած.

Շ. Ան Երն Երիւք զո Երնաճ զո Եր-
նաճ Երն Մայիչեալա զո Երնաճ?

Բ. Նի Երն; Երն յի Երն ան Երն ՇԵՅՆ Եր
նԵրնաճ յի, ա տէ նա Երնաճ; զո Երն յի
Երն յի ան Երիւք նա Երնաճ, ան Երիւք Երն;

(¹) Բոլլիյիչե ո՞նի Երնաճա.

Cause, or that declares not the Truth, when he is required to discover it. *Prov.* 21. 28.

Q. Who else sins in Judgment?

A. The Judges or Arbitrators, who judge partially, or acquit the Guilty and condemn the Innocent.

Q. How is this Commandment broken otherwise than in Judgment or in Strife?

A. By ^a revealing, without Necessity, the secret Failings of another; by ^b reviling, by slandering, by detracting, or by cursing him; ^c likewise by breaking our Promise without a lawful Cause; by opening another Man's Letters, ^d or by thinking ill of him, construing his Words, or Actions in the worst Sense, when they cou'd bear a good Meaning. ^a *Prov.* 11. 13. ^b *Prov.* 12. 22. *S. Jo.* 8. 44. ^c *Coloss.* 3. 9. ^d *S. Mat.* 7. 1.

Q. Is Lying a Breach of this Commandment?

A. It is certainly.

Q. What is a Lye?

A. It is to say or signify any Thing contrary to the Knowledge of our Conscience, with a Design of deceiving another.

Q. Can a Lye be lawfully told for a good End?

A. It cannot; for it is a Sin to tell a Lye, let the Motive be what it will; because it is contrary to the Truth, contrary to God; for the Truth is God, and God is the Truth. *S. Jo.* 8. c. 44. v. 14. c. 16. v.

Q. But,

бѣи и ѣмѣице Дѣа, азъ и Дѣа аи ѣмѣице.

C. Ma me allajm Neac, ne brijatnajb amajm,
cvm Majte aya do dervnam do, an xejdjm zvr
Peacado yjn?

f. Nj' cōjn Olc do dervnañ, jonnar zo
dTroçad Majt de; ačt jr Olc zač vñle bñevz,
do bñjž zo bñ vñ an Xžajd na fñjnne.

C. Средъ и ѿ юмрѣдъ ани?

Բ. Զա՛ւ յիւ ԸՕՄԻԱԾ, ԶՕ ԿԻՆ ԽՈՒՔՕՏԱՅԼ
ԱՄԻՆ, Ո՞Ք ԱՆ ԵՕՄԵՐԻ ԿԷՆ, ԾՕ ԼԱԶՐԻՅԵԱՄ
ՇԼՎ Ո՞Ք ՄԵԱՄ ՆԱ ՇՕՄԱՐԿԱՆ.

С. Χη Ρε α α ὁ τ ρ ο τ α η τ ς τ ς ο τ ρ α ὁ ?

f. 176a, de jinnje an Spjona Nloin nac
meaſa Naſtjn Njine do ſojneſ an 7a Dore-
vdaſ, jona an Dvine jſjomnājōteac no cſl-
cajnteac.

С. Хн бѣаца ꙗꙑꙑо ан ѿнѣнтѣ ѣꙑꙑеаꙑ ꙗѣ
лꙑѣт ꙗꙑꙑомꙑаꙑꙑо?

f. Jan Āmraγ, ma ēyrōjō zo tojrtēanač
azrγ zo lvačzājreac leo.

C. Cjonnaγ jγ cōjn do Neac ē xējn d'jom-
carn a z Comlradan lrečt jtjomrājō?

f. jʃ cōjʃ dō an tʃtjomrāō dō cōʃʒ an
 mējō jʃ ʃējōjʃ lejʃ, aʒ cʃr lʃcēt tʃrncʃr-
 njō na cōmʃrʃan na (¹) dʃtōcēt, mʃ a tʃā
 ũacʃtarānacēt nō cʃrʃnacēta aʃʒe ōʃ a ʒcʃonʃ;
 aʒ cʃr an cōmʃrājō tʃorʃ ʒo (²) cʃhōʃoʃacē;
 aʒ tʃajʃbeānacō a mʃōtʃajʃtneʃm mē na tʃōcēt

(¹) טַטְרָט.

(²) ѿ҃хсѣіде а҃.

Q. But, if by Words only, I deceive another, in Order to do him Service, can it possibly be a Sin?

A. It is not Lawful to do evil Things, that Good may come of them; but every Lye is an Evil, because it is against the Truth. *Rom. 3. 8.*

Q. What is Detraction?

A. Every Discourse, even one only Word, or the very Carriage, that lessens the Reputation or Esteem of our Neighbour.

Q. Is Detraction a grievous Sin?

A. Yes, the Holy Ghost affirms, that a Detractor or Back-biter is no better than a Serpent that bites in the Dark. *Eccle. 10. 11.*

Q. Do they sin, who listen to Detractors?

A. Without Doubt, if they wilfully and gladly listen to them. *Ephes. 5. 11.*

Q. How is a Person to behave himself in the Company of Detractors?

A. He ought to hinder the Detraction as much as he can, by silencing those, who run down their Neighbour, if he has a Superiority or Power over them; by waving the Discourse decently; by shewing his Dislike by his Silence and Countenance; or lastly, to quit entirely the back-biting Company.

Q. It

азурр не на жнѣ; но ꙗ деожъ, ан Comlva-
дан cѣl-сajnteac ѡ ꙗзбѣл зо лѣн.

С. Ан бѣл ꙗ сеадajzteac ан Хон-сон;
лабайт зо hOlc ан Неac елe?

Ѳ. Х тѣ ꙗ олжонac, азурр ꙗоꙗ маcта-
nac ан Уajнѡ лабайт ан Лоcт на Coman-
ꙗан; ан тѣ, ма а тѣ ан Реacѡ cннте
азурр ⁽¹⁾ ѡ ꙗнѡ, ꙗ ꙗѡн лабайт ан, acт
amāн nac не оꙗajzneac, acт не Деaj-
нѣн, но тне Рjactanaꙗ ѣжн до лабеонтан
ан.

2. ꙗ ꙗѡн, азурр ꙗ cѡн Реacѡ вајз-
neac на Comanꙗан ѡꙗllꙗнꙗѡ зо cлꙗ-
eamajl, cꙗbeꙗꙗc ѡн тѣ, лѣ ан ab ꙗѡн
ан Реacac ѡ ⁽²⁾ cꙗнꙗнꙗѡ но до cꙗꙗꙗ ѡн
bРеacѡ.

3. ꙗ ꙗѡн ꙗоꙗ, азурр ꙗ маcтанаc Неac
до cꙗн ан а cꙗнeꙗ ан Хꙗꙗѡ ан Oꙗc
но на hUꙗcѡꙗ, до тꙗнꙗнꙗѡ, азурр до
hOllmꙗꙗtean ѡѡ: acт cꙗнeꙗѡ ан ꙗeꙗ
ꙗꙗнѣꙗe ѣ ꙗѣн ан Rѣн Dꙗoꙗaltaꙗ, ан
ꙗꙗl Eꙗdāla, азурр ан ꙗac оꙗajzneac
елe.

С. Ан бѣл ан ⁽³⁾ Spleaѡacꙗ ан Хꙗꙗѡ
на hXꙗꙗne-ꙗ?

Ѳ. Х тѣ зо cннте.

С. Cꙗeꙗ ꙗ Spleaѡacꙗ анн?

Ѳ. Molaѡ бꙗeꙗꙗc, но ꙗмаꙗcac.

⁽¹⁾ ꙗꙗꙗꙗe.

⁽²⁾ cꙗꙗꙗꙗѡ.

⁽³⁾ blaꙗꙗ.

Q. Is it permitted on any Account, to speak ill of another?

A. It is lawful, and even sometimes necessary to speak of our Neighbour's Failing; first, if the Sin be certain and publick, it can be spoken of, provided it be not with an evil Intention, but for some good End, and through some Necessity.

2. It can, and ought to be reveal'd discreetly and decently to the Person, that can correct the Sinner, or hinder him from sinning.

3. It is also permitted, and necessary to put a Person on his Guard against the Evil or Hurt, which hath been design'd, and is preparing against him: but let the Informer beware of a Desire of Revenge, of a View of Interest, and every other evil Intention.

Q. Is Flattery a Breach of this Commandment?

A. It is certainly.

Q. What is Flattery?

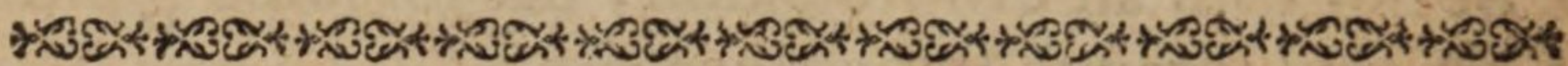
A. It is a false or excessive Praise.

H

Q. Why

С. Червѣ за нѣдѣлѣнъ зо бѣвѣ Сплѣдѣ-
ѣаѣ на рѣсѣдѣ?

҃. До ѿнѣзъ зо ѿхѣлъ , зо сохѣхоннъ , ан
 ѿзѣхѣ на хѣхоннѣ , азъ зо ѿхѣхоннѣ хѣ
 хоннѣ ѿхѣхоннѣ , азъ зохѣхоннѣ , азъ зохѣхоннѣ
 хѣхоннѣ ан тѣ молтанъ зо хѣхоннѣ , ѿхѣхоннѣ
 азъ зохѣхоннѣ.



$X \ N \ 10. \ L \ e^1 \ j \ \ddot{3} \ j \ 0 \ N \ N.$

D'Xjte antajb na heazlure.

C. **Π**Ν βρεη γόρ δ' ἔλαβας ομνιν ἄστεα
 ἡνα ἡεαζέηγε το εομνεν, μαρ τον ηε
 ἡἄστεαας δέ?

Բ. Ա տօ; Ժժ ինչ զօ յՈրսն ինչ ան ծա ծին,
 քա թին ծանրա, ինչ ընալ ծա Նաօն-
 մառն ան Եզլն; ինչ ինչ ան ինչ ան Տլան-
 ինչ ինչ ծին Մեա Քառն ինչ ինչ Քնլո-
 լան ինչ ծա ինչ ան ինչ ծա ծին, ծա
 ինչ ինչ ինչ ինչ ան Եզլն.

C. Αν εαὐὸς παρὶς τοῦ ὁμήνου, εἶμι καὶ βεῖτα
 ὑπομνήσεσθαι τὰς ἀγίας, Ἰτεάντα δὲ τοῦ κοιν-
 ὠνατοῦ?

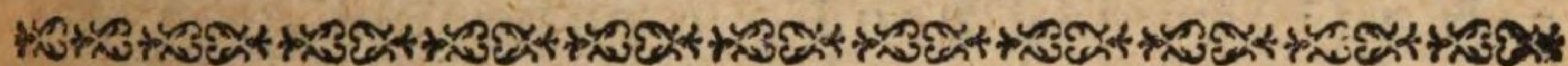
f. 17 leom 30 de arb̄ta, ac̄t n̄j b̄xv̄lm̄jō v̄m̄al
30 h̄joml̄ān do D̄h̄ja, m̄v̄na b̄xv̄lm̄jō x̄ōr v̄m̄al
do'n eazlv̄r; ōjn do m̄ē̄m̄ b̄n̄ē̄j̄t̄jn D̄ē, 31ō b̄ē
tan̄cv̄r̄n̄j̄ze ar̄ an eazlv̄r, tan̄cv̄r̄n̄j̄ze r̄ē
D̄ja r̄ē̄jn.

С. Сперо ха оТуз ан еазлнр Хјтеанта
оһин?

f. Chym

Q. Why do you say that Flattery is a Sin ?

A. Because it is commonly contrary to Truth, and is apt to nourish and maintain the Pride, Vain-Glory, and other Failings of the Person excessively praised. *Prov.* 29. 5. *Eccle.* 7. 6.



THE 10. LESSON.

Of the Commandments of the Church.

Q. **A** Re we moreover obliged to keep the Commandments of the Church, together with the Commandments of God ?

A. We are; because God commands us, under Pain of Damnation, to obey our holy Mother the Church; for our Saviour enjoins us to look on every Man, who heareth not the Church, as a Heathen and Publican. *S. Mat.* 18. 17.

Q. Is it not enough for us, in Order to obtain eternal Life, to keep the Commandments of God ?

A. It is certainly; but we are not fully obedient to God, unless we obey the Church; for according to the Word of God, whosoever despiseth the Church, despiseth God himself. *S. Luk.* 10. 16.

Q. Why did the Church give us Commandments ?

Hij

A. In

F. Chym Xjteahta Dē do cōmīfonað njoŕ
acmŕne azrŕ njoŕ ŕōcrmalŕž.

C. Xbaŕn Xjteahta na heazlŕŕe?

- F. 1. Cōmēŕo žac Sŕŕne žo beačt,
Xŕ devn Xjŕŕŕonŕ ŕunte d'ēŕŕdeac̃t.
2. Tpoŕŕž an Cōŕžar žo žlan žlan,
Xn bŕžŕl azrŕ Tpoŕžað na ⁽¹⁾ hXnman.
3. Na ⁽²⁾ tomaŕl feoŕl aŕn do ŕpoŕnŕ,
Dŕa hXoŕne nā dŕa Saŕpoŕnŕ.
4. ⁽³⁾ Tŕē bŕoča Sŕoŕ nā bŕoð ŕŕb
Xoŕn bljažan žan ŕŕŕŕŕoŕn.
5. Cōŕŕ Cŕŕŕoŕo oŕn Doŕnnač poŕm cāŕŕž,
Caŕt Lā ēŕžŕn žo Mŕon-cāŕŕž.
6. Na devn banaŕŕ ŕan nDāŕl
O tŕŕ Cōŕžarŕ žo Mŕon-cāŕŕž,
Nā o tŕŕ Xŕoðeŕnt ⁽⁴⁾ žo žpoð,
žo dā Lā devž dēŕŕ Noðlož.

C. Cŕevð oŕoŕŕŕeay an eažlŕŕ anŕa
žCevð Xjŕne?

F. Do labŕamaŕ cēana aŕn žac Nŕ ŕan-
naŕ an eažlŕŕ anŕan Xjŕne-ŕŕ, an tan do
mŕnŕŕožmaŕ an tŕeay Xjŕne d'Xjteahtaŕb
Dē; oŕn nŕ ŕaŕŕeay, žo nDēanaŕn an ea-
žlŕŕ Eŕoŕnðealbað eŕoŕn ŕŕŕne an Doŕnnŕž,
azrŕ Laeŕeað eŕle.

C. Cŕevð oŕoŕŕŕeay an dapa hXjŕne ðŕnŕ,
eaðoŕn, » Tpoŕŕž an Cōŕžar žo žlan žlan,
» Xn bŕžŕl azrŕ Tpoŕžað na hXnman?

F. Oŕoŕŕŕe ŕŕ ðŕnŕ bŕað āŕŕŕŕe do ŕeac̃-

⁽¹⁾ Catŕŕŕn tŕŕŕŕne.

⁽²⁾ hŕt.

⁽³⁾ žo bŕāč.

⁽⁴⁾ žan Mhoŕll.

A. In Order to fulfill the Commandments of God with greater Readiness, and more Ease.

Q. Say the Commandments of the Church.

A. 1. To keep certain appointed Days holy.

2. To observe the commanded Days of Fast.

3. To eat no Flesh-Meat on Fridays, Saturdays, or other Days of Abstinence.

4. To confess, at least, once a Year.

5. To receive the Blessed Sacrament of the Eucharist at Easter, or thereabouts.

6. Not to marry with Solemnity, from the Beginning of Advent until Epiphany, nor from the Beginning of Lent until after Low-Sunday.

Q. What doth the Church order us in the first Commandment?

A. We have already spoken of what the Church requires in this Commandment, when we explain'd the third Commandment of God; for it doth not appear, that the Church makes any Distinction between the Sanctifying of Sunday, and of other Holy-Days.

Q. What are we commanded in the second Precept, to wit, *To observe the commanded Days of Fast?*

A. We are commanded to abstain from certain Meats, and to eat but one Meal in the four and

nað, azvyr Xon-čvð d'jte γα Λό ζο n0jðce;
 aɲr ɣeað an Chorɣajr, a Laetjð tpoɣɣajð
 na hXnman azvyr na bɣɣle.

C. Cnevd ē an bjað a tā d'ɣjačajð opvnn
 do ɣeačnað?

f. Ujze azvyr feojl Evnlajte an Xeðejr,
 azvyr beatač na Talman: ačt amāɲ, an
 tan do beɲɲo na hUačtapāɲ Cjlle Ceað
 Ujze d'jte, &c.

C. An bɣvl ɣē dlɣɔɣonač, man γο, bjað
 do ɣeačnað tan bjað oɣle?

f. X ta; óɲma jɣ dlɣɔɣonač aɲr Xon-čop
 Tpoɣɣað do ðéanað, azvyr an Cholan
 majlle nē na ločtajð azvyr nē na Mjanɣ-
 rɣajð do čnāðað, Nj jɣ deapðta, nač lāɲn-
 eočajð Čɲjoɣvɲze aɲr bɣt do ɣevnað, o tāɲla
 zo bɣvl ɣjoɣ zo ljonman, ɣojllēɲ jɣ an
 Szɲjðɲn Dhjaɣa, nɲ ɣolāɲ ɣvɲ no ðlɣ-
 deanač azvyr ɣvɲ ab jonmolta an bjað vð do
 ɣeačnað, noč jɣ mó čotvɲzeay an Cholan
 azvyr a hXɲɲjana.

C. An ē nač nXbɲann an Nlōm Xpɣdol
 Pól, ɣvɲ Teazayɣ Deaman Eɣoɲ-dealɣað
 bɣð?

f. X deɲ: azvyr a deɲɲjð-ne man an ɣCevð-
 na ɣvɲ Teazayɣ Deamɲvðe ē, a ɣCējll na
 Majɲčeanað azvyr Eɲečeač oɣle, noč do
 teazayɣað ɣvɲ ab ē an Djabol do čɲvtaɣɣ
 bjað āɲɲze, azvyr dā bɲjɣ ɣɲ zo naɣð olc
 ann ɣēɲ; ačt do tlob an bɣð do ɣeačnamvð-
 ne, a tā ɣjoɣ azvnn ɣvɲ o Dhja a tā, azvyr
 ɣvɲ

twenty Hours , during Lent , and on the Ember-Days and Vigils.

Q. What Meats are we obliged to abstain from ?

A. From Eggs and the Flesh of the Birds of the Air , and of the Beasts of the Earth : unless , the spiritual Superiours give Leave to eat Eggs &c.

Q. Is it lawful to abstain thus from certain Meats rather than others ?

A. Yes ; for if it be , at all , lawful to fast and mortify the Flesh with the Vices and Lusts thereof , which surely no Christian will dare deny , whereas it is so frequently and clearly mentioned in Scripture ; it must be very lawful and laudable to abstain from such Meats as nourish it most , and it's disorderly Passions. 1. *Kings* 31. 13. 1. *Chron.* 10. 12. *Pf.* 108. 24. *S. Mat.* 17. 20. *Acts.* 13. 2 , 3. 2. *Cor.* 11. 27. &c.

Q. Doth not the Apostle S. Paul say , that the Distinction of Meats is the Doctrine of Devils ?

A. Yes : and so do we call it a Doctrine of Devils , in the Sense of the Manichees and other Heretics who taught that certain Meats were created by the Devil , and consequently bad in themselves. But the Meats we abstain from , we know to be from God , and good in themselves ; we eat them with Thanksgiving the Day before and the Day after the

H iij

Fast ;

ʒʁh maʃt ē an ʁēh ; ʃtʁmʃo ē ʒo hʁlʁvʒ :
 aʒac an lā noʃme an ʦnoʒʒaʒo aʒʁʁ a lā
 na ʒjaʒo ; Meaʁamʁo ʒʁh ab ē beaʦa ʃʁ
 tādʒaʦʁvʒ aʒʁʁ ʃʁ mō Oʃleaʁmaʁh ē , fāt
 aʁmāʁh , ʁa Seaʦnamʁo ē ʦaʁh ʒjaʒo oʃle , do
 cʁm ʁʃmʃanaʒo na Colna do cʁlʒo , nō cʁm
 ʁʃtʁʃʒe do ʒeʁnaʒo an an bʁeaʦaʒoʒb ; aʒʁʁ
 hʃ ʒvʒaʁhʦ an ʦʁʁʁʒol mōh-ʁo ʁjaʁh , nā
 ʁoʃh-neac do ʦʁʒeay aʒʁʁ do leanaʁ ē , ʒʁh
 ʦeaʒaʁʒ Deaʁmʁʒe an ʦeʁoʃh-dealʒaʒo ʃoʁ-
 mōʦa cʁāʒʒeac-ʁo ; ʒʁh ʃʁ ʁollay ʒʁh ʒʁʁ-
 deanaʦ do ʒac ʁle Dhʁne ʒac ʒjaʒo , ʃʁ mʃan
 ʁʃʁ , do ʃeaʦnaʒo maʁ ʒeall an ʃlāʁhte a
 cʁʁʁ nō ʁhʁma ; a deʁh ʁōʁ an ʦʁʁʁʒol ʁēh :
 „ Nʃ ʃoʁaʒo mē ʁeoʃʁ ʒo bʁāt , ʃonnaʁ naʦ
 „ ʒʁʒʒʒʒʒ ʁʒʒʒʒ Oʃlʒēʃme do mo ʒeʁbʁāt
 „ an .

C. Cʃonnaʁ do cʁʁʁʒʒeay ʦʁ ʒʁh an
 ʁʒaʒo na neʁʁʒeac-ʁoʃh do labʁay an ʦʁʁ-
 ʒol ?

f. ʁʃh ʦʁʁ , cʁʁʁʒʒeay ē ay an ʁʃt cʁʁ-
 na , an a nʒeʁh ʁē , ʒʁh cʁʁʒaʒʒ Dʃa ʒac
 ʁle bʒjaʒo cʁm a cʁʒʁme maʃlle ʁe hʁlʁʒaʒo ,
 aʒʁʁ ʒʁh maʃt ʒac ʁle Nʃ ʒāʁh cʁʁʁʒʒ Dʃa ;
 deʁhʁʁ-ne an Nʃ cʁʁʒna , aʒʁʁ hʃ ʒvʒaʁhʦ
 aʦt ʒʁʁʒʒʒ ʒoʁh ʦʁamʁl-ʁʃh aʦaʁnaʦ ʁo
 ʁjaʁh .

ʃʁ an ʒaʁa ʁeaʦt , ʒā mʒeʃt ʒac ʒeʁoʃh-
 dealʒaʒo bʃʒ mʃʒʒʒʒdeanaʦ , do ʒjaʒo an Nʒm
 oʃhʒeʁne ʒoʃh baʁʒde cʃoʁʦaʦ a ʒʒeaʒaʁʒ
 Deaʁnaʁ , ʒʁh hʃʒh ʒb ʁē fʃʒh nā Deoʦ lāʒʒh ;
 aʒʁʁ

Fast; we take them to be the most substantial and nourishing Food; for which Reason alone, we abstain from them, in order to subdue the Lusts of the Flesh, or to do Penance for our Sins: and neither this great Apostle, nor any one that understands and follows him, ever said, that this laudable and pious Distinction is the Doctrine of Devils; it being manifest, that every one can, for the Good of his Soul or Body, lawfully abstain from what Meat he pleases: nay, the Apostle himself saith: *I shall never eat Flesh lest I should scandalise my Brother.* 1. Cor. 8. 13.

Q. How do you prove, that it is against those Hereticks the Apostle speaks?

A. First, it is proved from the same Place, where he saith, that *God created all Meats to be received with Thanksgiving; and that every Creature of God is good:* We say the same Thing, and none but Hereticks ever said the contrary. 1. Tim. 4. 3, 4.

Secondly, if all Distinction of Meats were unlawful, the great S. John the Baptist had been guilty of the Doctrine of Devils; for *he drank neither Wine nor strong Drink: he lived in the Wilderness upon Locusts and*

and wild Honey ; and came , says our Saviour , neither eating nor drinking. S. Mat. 3. 5. v. 11. c. 18. v. S. Luk. 1. 15.

The Prophet Daniel had been guilty ; for he saith of himself ; *Flesh and Wine entered not into my Mouth for three Weeks. Daniel. 10. 3.*

The Rechabites and their Posterity had been guilty ; for by their Father's Command they abstained always from Wine ; yet they are highly commended by God , and rewarded for it. *Jer. 35.*

The Apostles themselves , and the Elders of the Church had been very guilty ; for they have not only abstained ; but have also , for good Reasons , commanded the Primitive Christians to abstain from Meats offered to Idols , from Blood , and from Things strangled ; yet they were guided herein by the Holy Ghost. *Acts. 15. 28 , 29.*

Q. But doth not the Apostle S. Paul say : *Eat all that is sold at the Market , asking no Question for Conscience Sake ? 1. Cor. 10. 15.*

A. Yes : for although it was prohibited to eat Meats offered to Idols , yet the Apostle would not have the Christians to be so scrupulous as to ask , whether this Ox , or this Calf had been sacrificed to Idols before it was carried to the Market , it being certain , that the very Meat offered to Idols ^a was created by God , and good in it self : still he says in the same Place ,
that

an fonaḷaḁ an Dain-ro, nō an Lōz-ro
 do (¹) Dhējb brējze γηλ do τυζαḁ ē ēvṁ an
 mānζaḁ, o jx de aṁbṭa ζρη ab ē Dia ērvṭ-
 vjz an bjaḁ xējn, do fonaḷaḁ do Dhējb brējze,
 aζrv ζo bγηλ γē maṣt ann xējn; aḥt a de jn
 γē jx an āπ cernna, dā njnnjreaḁ Xojn-
 neac don Chrijovovjz, ζρη τοjnōreaḁ an bjaḁ
 do Dhējb brējze, ζρη cōjn dō ajn γon Coz-
 «ήγ, ζan a jte; nac naxb γē ταjnbeac nā
 «folλaṁnac; aζrv nac an cēant Xōban Ojl-
 «bējme do tabajnt do na hρνovjze aḁvḁ, nā do
 «na Cjneḁeacajb, nā d'εaζlvjγ Dē. » jx φαδα
 μαjreaḁ o an Xpυτοl cρη an Xζaḁ Xjtea-
 ταḁ na hεaζlvjγε, aζrv a tā γē com-φαδα
 γjn vaḁa, ζo nOρνovjze ann γē dḥnn «Uṁnajt
 «do tabajnt d'ān nλαcταnānvḁ, aζrv γjn
 «xējn d'jγlvζaḁ dōjb; ojn bjd aζ φαjne, μαn
 «a tājd ēvṁ Cρνtvjγ do tabajnt vaṭaḁ ajn
 «γon an nXṁmann.

C. Cnevḁ ē de jn jn do tlob an Rāḁa γo an
 «Xpυτοjl: Nā dαmνjze aḁ Xojn-neac γjb φα
 «bjaḁ nā φα dḥjz, nā a dTlob Lae γaοjne, nā
 «φα n Rae nvaḁ, nā a dTlob na Sabōjde aḁ?

F. De jn jn, ζρη folλaγ aγ na foclajb-γε,
 «Rae nvaḁ » aζrv Sābōjd, ζo labnann γē ajn
 an ερνj-ḁealvζaḁ do njdγ na hρνovjze ερνj
 bjaḁ jlan aζrv neaṁjlan, do nējn Xjtnē Dē
 jx an tSejn-Reaḥt, noc do cρηreaḁ, an Tnāt-
 γo, ajn ζCvλ ζo hjomlān, lejt a mvjz do

(¹) Dhējtjb.

that ^b if any Body tells the Christian, that the Meat was offered to Idols, he ought, for Conscience sake, not to eat it; that it was ^c neither expedient nor edifying, and that no ^d Offence should be given to either the Jews or the Gentiles, or the Church of God. The Apostle then is far from opposing the Commandments of the Church; and so far is he from it, that he orders us to ^e obey our Prelates, and to be subject to them; for they watch as being to render an Account of our Souls. 1. Cor. 10. c. ^a 26. v. 28. ^b 22, ^c 23, v. 32. ^d v. ^e Hebr. 13. 17.

Q. What say you to this Passage of the Apostle: *Let no Man judge you in Meat, or Drink, or in Respect of a Holy Day, or of the New Moon, or of the Sabbaths?* Col. 2. 16.

A. I say that the Words *New Moon and Sabbath* do manifestly shew, that he speaks of a Judaical Distinction of clean and unclean Meats, conformable to God's Commandment in the old Law, which, at that Time, was quite abolished, excepting still, as above, Blood and strangled Meat, though sold at the Market; for this is not contrary to that which S. Paul said: *Eat all that is sold at the Market.*

Q. Doth

Q. Doth not our Saviour himself say , that , *What*
entreth into the Mouth , doth not defile a Man ? S. Mat.
15. 11.

A. Yes : those indeed are his Words , but no way
to the Purpose here ; and none surely will urge this
Text , which may seem to be against Fasting in gene-
ral , except Libertines and impious Persons , who
give full Scope to their evil Inclinations , and would
fain discredit all Restraining and Mortification of the
Flesh ; who impose upon Ignorant and Weak Peo-
ple , and manifestly prophane the Word of God , in
pretending to prove , that Christ declared Fasting to
be an idle and useless Action : when our Saviour
commends S. John the Baptist's rigorous Abstinence
and other Austerities ; and fasted himself forty Days
and forty Nights for our Instruction ; when also he
tells us , that certain Devils (or strong Passions) *can*
be overcome by nothing but by Prayer and Fasting ; and
that the Children , or Companions of the Bridegroom ,
that is , his own Disciples , or Followers , should
fast when he would be gone from them ; which they
undoubtedly did , Witness what the Apostle S. Paul
writing to the Corinthians , sayeth of himself and the
Preachers of the Gospel : in a Word , the Body of the
Scripture , the Practice of the Servants of God , nay ,
the Liturgy or Common Prayer Book of the Mo-
dern Church of England , will rise in Judgment against
these

do ʒiine-aðar ʒan Xīnnaŕ, fjaðniŕe ājn,
 an Nj a dejn an Naom̃ Xp̃r̃ool Pól, aʒ
 ʒʒnjobað c̃vm na ʒCojñjnt̃jneac̃, na t̃jm-
 ceall ʒējn aʒvŕ a oʒt̃m̃ceall Lŕēt̃ te aʒaŕʒ
 an t̃Sojŕʒēj̃l : oʒ Xon-ʒocal, ējneoc̃aʒo bŕn-
 aðar na Sz̃njb̃j̃nne Djaʒa, ʒnājt̃-cleac̃tað
 ʒeap̃b̃oʒant̃ṽʒeað Dē, ʒóŕ, Leabaŕ Un-
 niʒe Cojtc̃j̃nne Nvaʒo-eaʒlṽŕe na Sacŕon a
 mb̃ne-aʒam̃nŕŕ an X̃ʒaʒo na oŕniʒe oŕojc̃-
 beŕŕaʒʒ-ŕe, aʒ an ab ē a nDja a mbolʒ, aʒvŕ
 Dam̃nʒað a ʒC̃ñjoc̃ oējʒeanaac̃.

C. Maŕŕeað, cnevo jŕ Cjall do b̃ñjaʒnaʒb̃
 Ch̃ñjoŕo?

f. Do b̃jodaŕ na Sz̃njb̃ṽʒe aʒvŕ na Phaŕn-
 j̃j̃ñj̃ʒ, D̃noŕʒ t̃oʒb̃ālaac̃, ʒŕan-cnājb̃teac̃,
 no aŕneac̃ aŕn a Lāma, aŕn a Mjaŕa, aʒvŕ
 aŕn a ʒC̃ŕp̃ājn do niʒe ʒŕl do c̃aʒt̃oʒj̃ŕ b̃jað
 nā Deoc̃, ʒē ʒo mb̃j̃oʒj̃ŕ Tlōb̃ a ʒt̃j̃ʒ lān do
 ʒal̃c̃an aʒvŕ oʒējʒceant̃ : do c̃oneaðar D̃j̃ŕ-
 c̃j̃obṽl an Slāñṽʒteona aʒ j̃te X̃naŕn ʒan a
 Lāma oʒjonnlað, aʒvŕ ʒā ʒjn oʒm̃deanʒa-
 ðan ē ʒo dāna ; do ʒne-aʒaŕn ʒeŕŕjon, aʒ
 nāð ; « Nj he an Nj tējo a ʒdeac̃ ann ʒa
 » mbeŕl, ʒalṽʒeap̃ an D̃vine, ac̃t an Nj t̃j̃ʒ
 » ap̃ an mbeŕl, aʒvŕ oʒn ʒC̃noʒ̃de, jŕ ē ʒal-
 » ṽʒeap̃ an D̃vine ; oʒn jŕ oʒ an ʒC̃noʒ̃de t̃j̃ʒjo
 » na D̃nõc̃ŕm̃vaŕnt̃j̃ʒte, D̃ṽñmaŕbað, X̃oal-
 » t̃naŕnaŕ, Sz̃ñjopãc̃ap̃, ʒaoṽʒeac̃t, fjað-
 » niŕe b̃nējʒe, &c, jŕ jað ʒo na Neŕte ʒal-
 » ṽʒeap̃ an D̃vine ; ac̃t b̃jað oʒj̃te le Lāmaʒb̃
 » ʒan jonnlað, nj ʒalṽʒeann ʒē an D̃vine.

X

these loose Livers ; whose God is their Belly , and whose End is Perdition. S. Mat. 11. 11 , 18. S. Mar. 9. 29. S. Lu. 5. 35. 2. Cor. 6. c. 5. v. 11. c. 27. v. Phil. 3. 19.

Q. What then is the Meaning of Christ's Words ?

A. The Scribes and Pharisees , a Set of carping Hypocrites were very careful to wash their Hands, their Dishes and Cups before they eat or drank , lest they should be defiled ; although they were inwardly full of Uncleanness and Iniquity : they saw our Saviour's Disciples eat Bread without washing their Hands , and boldly reproached him for it; he answered , saying : *What entreth into the Mouth doth not defile a Man , but what proceedeth out of the Mouth and cometh from the Heart , defileth a Man ; for from the Heart proceed evil Thoughts , Murders , Adultery , Fornication , Thefts , false Witness , &c. these , are the Things that defile a Man ; but to eat with unwashed Hands defileth not a Man. S. Mat. 15. & 23. cc.*

Now it is plain, that our Saviour says nothing here against Fasting, which was purely instituted either to do Penance, or to curb those inordinate Passions which defile the Soul; for after Christ had spoken the foresaid Words, Eating of Hogs-Flesh would have defiled the Souls of the Apostles and of the whole Jewish Nation; the Primitive Christians should have been defiled by eating *Blood or Things strangled*; and although all Meats be clean in themselves; yet, to eat Meat that is forbidden, doth defile the Soul, as the Apple defiled Adam's Soul; and as Taking of Drink to Excess defiles the Drunkard.

The Meaning then of our Saviours Words, and the wholesome Instruction we are to draw from them, is, that if we do not seriously endeavour to fulfill the weightier Points of the Law, such as to bridle our evil Desires, to purify our Souls and to love our Neighbour, &c. ^a it is in vain for us to purify our Bodies, or even to observe either Fast or Feast: our Fasting will be an Abomination before the Lord, and may be well compared to the Fast of Devils, who neither eat nor drink; but although Fasting from Sin be at all Times the great and indispensable Fast; Christ says, ^b *We ought to do the weightier Matters of the Law, and not to leave the rest undone*; for ^c *he who is faithful in that which is least, is also faithful in a greater Thing*; and *he who is unjust in a little Thing*

xāzajl; ʒjðe að dejn Chjorð, b ʒvñ « eðjn ðñññ
 « an čñð jñ tãbačtvjz don Dljze að do ðev-
 « nað, azvñ ʒan an čñð oje ð'xāzbañl ʒan
 « Devnað; ðjn^c an Té a tã jonnññe an ʒa Nj
 « jñ lñza; a tã ʒé man an ʒCevona jonnññe
 « ʒa Nj jñ mó; azvñ an té a tã evʒeðnač
 « ʒa Nj jñ lñza, a tã ʒé ʒóʒ evʒeðnač an
 « ʒa Nj jñ mó.

C. X nojñ ʒjð do čjm ʒo ʒollējn, ʒvñ dlij-
 djonac azvñ ʒvñ jonnolta Troʒzað do ðev-
 nað, azvñ bjað ājnñze ʒóʒ do ʒeacnað;
 ʒjðe að nj mañt jñ lējn ðam ʒvñ ab ʒéjðjn
 don Eazlvñ Xjñne do tãbaññt ðñññ xā
 tñorʒzað do ðevnað.

f. D'omññz^d an Eazlvñ jñññze Troʒzað
 ʒo mññe; ^e d'ajññ Mññññ Nñññe don beaz
 azvñ don mðñ Troʒzað do ðevnað; fon-
 xñazññaz azvñ omññzð ajñ vañññ Nvañð-
 Eazlvñ na Sacʒon azvñ na Hollðnda Troʒ-
 zað; jñ ʒollay dā ðmñz ʒñ, ʒvñ ab vñðan-
 nāññz jona ʒñ, jñ ʒéjðjn don Eazlvñ Cha-
 tojññe, nja a nðvbaññt Chjorð, ^f « ʒjð be ajñ
 « bñt Neññe do ceanʒaltloj ajñ Talam, bjað
 « ʒjað ceanʒajlte ajñ Neam, azvñ ʒjð be
 « ajñ bñt Neññe do ʒʒlojññe ajñ Talam,
 « bjað ʒjaðʒʒlojlte ajñ Neam, a čvñ d'ñalac
 omñññ Troʒzað do ðevnað, ajñ loñʒ Chojñ-
 tññññ jernʒalem, noč d'ajññ do na Cevð
 Chjorðñññññ fñl azvñ feojl tãčtvñze do
 ʒeacnað.

C. Cja a tã ʒloñ o'ñ Troʒzað?

f. Dloññe

is also unjust in a greater Thing. ^a *Is.* 1. c. 11. v. 58. 3. v. &c. *Zach.* 7. 5. ^b *S. Mat.* 23. 23. *S.* ^c *Luc.* 16. 10.

Q Now although I clearly see , that it is both lawful and laudable to fast , and even to abstain from certain Meats; yet I do not well see, that the Church can command us to fast.

A. The ^d Jewish Church often ordained Fasts; the ^e People of Ninive ordered an Universal Fast; the Modern Churches of England and Holland do sometimes proclaim and ordain a general Fast: it is therefore manifest , that the Catholick Church , to which Christ said: ^f *Whatsoever you shall bind upon Earth , shall be bound in Heaven ;* can more warrantably oblige us to fast after the Example of the Council of Jerusalem , which commanded the Primitive Christians to abstain from Blood and strangled Meat. ^d *1. Esdr.* 8. 21. *2 Chron.* 22. 3. *Jer.* 36. 9. *Joel* , 1. 14. ^e *Jon.* 3. 5. ^f *S. Mat.* 18. 18.

Q. Who are exempted from the Fast?

I iij.

A. Sick

ƒ. Dlojue тјиue, Sean-dlojue laʒ-brjoʒac̃;
Dlojue óʒa nap řārvjz bljaʒajp ajp řjtc̃jɔ.
Mnā tpoṃ-toṃpačā, azrv lvc̃t Mōp ojbpe.

C. Ca hūajp jř cōjp an Xon-čvɔ do ðev-
nam?

ƒ. Tjmc̃joll an meoðan lae, nō ʒac̃ Xon-
am na ðjaʒz.

C. An b̃rvl an Deoc̃ tojpmjʒz̃te an Xjm-
rjp an Trojʒz̃e?

ƒ. Nj meayðan ʒo cojtc̃joni, ʒvp b̃rvre-að
Trojʒz̃jð Deoc̃ beaʒ mē hXitap̃t, mē hXnb-
řajpne, nō mē řjn-mjačtanap̃; ʒjðe-að nj
hjmneayða, ʒo b̃rvl řē ceayvʒeac̃ řvðe-
řjor, na řeayð a mbrn Ojl, tpe Xjm̃jan
na Djze, nō map ʒeall ajp cōmlvadap̃, ajp
čajteam̃ Xjmvjpe, nō ajp ʒnočajze Sloʒ-
alta.

C. Cpevð řa meayani t̃v ʒo b̃rvl Olac̃ān
ʒan řjn-mjačtanap̃, an Xʒajð an Trojʒ-
z̃jð?

ƒ. Do b̃rjz ʒvp mð b̃rovovʒeap̃ azrv
ʒhjořvʒeap̃ Deoc̃ b̃rjoʒm̃an Xjm̃jan na
Colna, jona bjað; azrv řor do b̃rjz ʒvp
ðrovjz an eazlvjř an Trovʒað, čvm ʒo
řmajteoc̃amlojř an hXitojř, azrv ʒo nDean-
řaðmlojř, aʒ řvlanz Tajp̃ azrv Ocrajp̃,
Xjtrjze azrv Leojp-ʒnjom̃ ajp Son an ʒCjon-
tað. oř a čjoni řjn, a tā Olac̃ān ʒan Rjač-
tanvř ajp bjt, an Xʒajð na Meayap̃ðac̃ta.

C. An b̃rvl řē ceayvʒeac̃ Ojleam̃ajp ajp
bjt do čajteam̃ lejt a mvjz do'n Xon-čvɔ?

ƒ. Nj

A. Sick People, weakly old Persons, young People not past one and twenty Years, Women big with Child, and People that labour hard.

Q. At what Hour is the one Meal to be made?

A. About Noon, or any Hour after it.

Q. Is Drinking a Breach of Fast?

A. It is the general Opinion, that it is no Breach of Fast to take a little Drink for quenching a great Thirst, for strengthening in Weakness, or for some other real Necessity; yet it is not to be supposed, that it is permitted to sit, or stand tippling, through an inordinate Desire of Drinking, or for the Sake of Company, for Pastime or wordly Affairs.

Q. Why do you think that Drinking, without a real Necessity, is not permitted?

A. Because strong Drink excites and inflames the inordinate Desires of the Flesh, more than Meat; and likewise because the Church instituted the Fast, in Order we shou'd subdue our disorderly Passions, do Penance, and make Satisfaction for our Sins, by suffering Hunger and Thirst. Moreover, Tippling, without any Necessity, is contrary to Temperance.

Q. Is it permitted to take any Nourishment but the one Meal?

Iiiiij

A. Yes

f. Ný tojnmjzteaŋ (¹) Mjon-ēvð nō me aŋ-
 anda do casteam̃ zo mall ƿan Ojðce, nō a
 dTrātnōna an Lae ƿada: aet ný cōjŋ feoŋ,
 jaŋz, Ujeača; na bājŋ-bjað aŋ bŷt dʒte
 aŋ an nʒann-ēvð-ŷ, ʒan Ceað oʒn Uačta-
 nān Cjlle, no ʒan ʒnāŷ ne bŷŷl Uʒovŋnāŷ
 zo leon.

(¹) Colāŷŷon.



Χ Ν Τ R E Χ S Χ Ι Τ Ν Ε.

Na tomaŷ feoŷ aŋ do (¹) Pħnoŋn, Dja
 hXojne na dja Saτnoŋn.

c. C Revð ƿāŋ hTojnmjz an eazlvŷ feoŷ
 dʒte dja hXojne azvŷ dja Saτnoŋn?

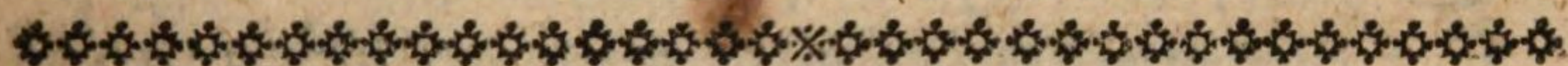
f. Do ēvŋ nač mbeŷt loŋ tSeactmŋŋ Ʒloŋ
 o Ojbrjð na hXjtnjðe; azvŷ ƿóŷ a ʒCŷmne
 bāŷŷ an Slānvjzteaŋa dja hXojne, azvŷ a
 beŷt dō an ƿan Uajz dja Saτnoŋn.

(¹) Chvð, Mhēŷle.



Χ Ν

A. Yes : it is allow'd to take a moderate Collation late at Night , or in the Evening of a long Day ; but it is not permitted to eat Flesh , Fish , Eggs , or any Milk-Meats at this Collation , without the spiritual Superiour's Leave , or a Custom sufficiently authorized.



THE THIRD COMMANDMENT,

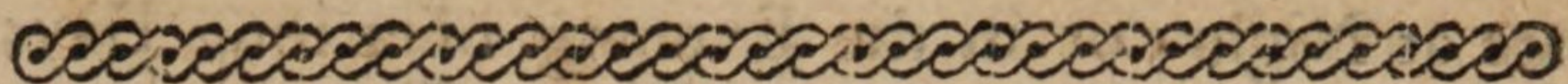
To keep the commanded Days of Abstinence.

Q. **W** Hy did the Church forbid the Eating of Flesh-Meat on Fridays and Saturdays ?

A. In Order, no Week might be free from the Works of Penance ; and likewise to put us in Mind of the Death of our Saviour on Friday , and of his being in the Grave on Saturday.



THE



X N 4. X J T N e.

Երբ իյօժա Տյօր նա իյօժ իյծ Խօյն-ճլյաճայն
Յան ԻԾյրյօյն.

Շ. Շերօ է ան տալաճ ոճ ան Շօյնճյօլլ շի-
րեալ ան Խյտե-իյ օրայն?

Բ. ԻԾյրյօյն ծօ ծերնայն յօն ան իԲեաճայծ ի
րայն իա մճլյաճայն, ան շիծ իյ իւճա ծե.

Շ. Շյա լէ ան շօյն. ծիւն ան իԻԾյրյօյն ճլյաճ-
անտայն ծօ ծերնայն?

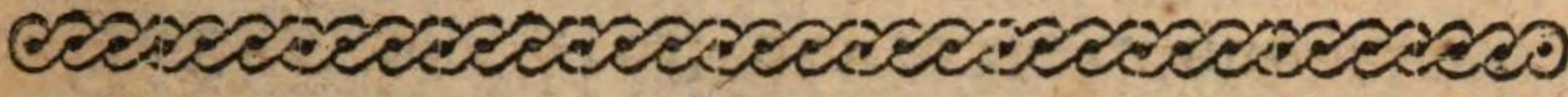
Բ. Լէ ան Տաճարտ իւն, ոճ իւ Տաճարտ ան
իյօժ ելե, աճ ա միծ Շրմաճտ աճրի Շեաճ ան
ԻԾյրյօյն-իւ ծիւն ծեաճտ.

Շ. Շյա իւ ան Տաճարտ իւն?

Բ. Խի իւալծօճ, ոճ ան Տաճարտ Բարիօյն-
ծե, ան Խօն-իւճալ, ան իԽօժայն, շիծ իւ ան
իյօժ իյ Յայն ծօ; ծիւն իյ ան ան իԽօժայն ա
տա ծ՛ալաճ ծ Ծիյա աճրի ծիւ եաճլիւ, ա
իւերօ ծօ շօյնիւ ծօ իԽիւաճ, ա իւօրիւճաճ
շրմ նա իւաճ իյօրիւն, աճրի ծօ իւաճ-
իւ ծօ ծիւնաճտ անիա տճլիւ շրմ նա
իւաճ իւ, իւ իւիւն Ծե, աճրի իյ նա
Տաճարտիւ.

Շ. Շիւերօ է ան իԾրալճալ ծօ ծօ ան ծիւեր-
ուն ծօ ան Տաճարտ իւն?

Բ. Խ տա ծիւաճայն օրայն իւնաճտ աճրի
Արիայն



THE FOURTH COMMANDMENT,

To confess our Sins , at least , once a Year.

Q. **W**hat doth this Commandment oblige us to ?

A. To confess our Sins once a Year , at least.

Q. To whom ought we to make this yearly Confession ?

A. To our own Priest , or to any other Priest , that has Power and Permission to hear this Confession. *Conc. Later. V. Can. Utr. Sex. Martin. IV. Const. Ad Uberes. Bened. XI. in Extrav. Inter cunctos , &c.*

Q. Who is our own Priest ?

A. Our Bishop or Parish-Priest , in a Word , our Pastor , howsoever he be styled ; for it is our Pastor that is charged by God and the Church , to watch carefully over his Flock , to lead them to eternal Life , and to feed them diligently in the Way to that Life , with the Word of God , and the Sacraments. *Jer. 3. 15. S. Jo. 10. 3 , 4 , &c.*

Q. What Obligation do we lie under to our proper Priest or Pastor ?

A. We are obliged to shew him Submission and
Obedience ,

Արիայի ծծ իայրեանս ծծ, և թաշարչ աշրհ
 և խիբիոյն ծ'էրեաւտ յօ միյե, աշրհ և
 շօմայիւ ծօ Լեանայի յօ ծյօժիլլաւ:

Շ. Շա հձօյր ան և ծքիւ ծ'էյաւայծ օրիւն
 Բօյրյօյն ծօ ծեանայն?

Բ. Կն տան ծօ իյօշմօյն շրմ Երչրե Այլ
 աշրհ Մայթարա, աշրհ ծօ իրտմյօ և Բթա-
 ւած:

Շ. Կն ծեանծա նաւ ծքիւ ծ'Աւալաւ օրիւն
 և ծիւ շրմ Բօյրյօյն, աւտ Կօն-րայն ամայն
 Կա մեյաշայն:

Բ. Ոյ ծքիւ ոյ ալ մօ ծ'էյաւայծ օրայն ծ'ն
 Եաշլիւր; յիծեած, յի Ծրիւ Կիւ-Լեան յան
 շիլլ յան (¹) շօշրալ ան Բեաւաւ, ծօ շրի-
 րեած և Լեալ ան Շայրե ծ Լա յօ Լա, աշրհ ծ
 Կեաւտմիւն յօ Տեաւտմիւն: ան տան և տա ան և
 Լայն Կիւն, մայլե իւ յիւրայծ Ծե, Կիւրիւ-
 աշրհ Բօյրյօյն ծօ ծեանայն; աշրհ Կօր յի մօ
 Բօշլաւ, աշրհ յի յիւրաւ, յիւ Լօւտաւ Բօյ-
 րյօյն և Ծրիւրչե ծիւժիլլիւրչե, նաւ և Ծրիւրչե
 յի աւտ Աայն մօ ծօ Կա մեյաշայն:

(¹) Շօյրչար:



Obedience, to hear often his Mass and Instructions, and to follow his Counsel earnestly. *Hebr. 13. 17.*

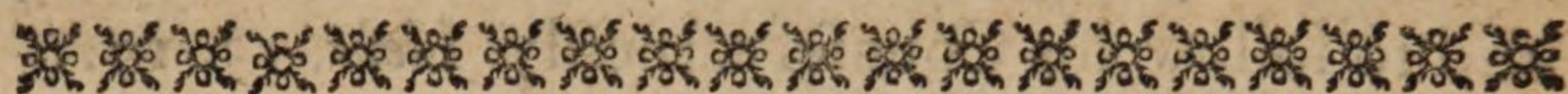
Q. At what Age are we obliged to go to Confession?

A. When we are come to the Knowledge of Good and Evil, and fall into Sin.

Q. Is it certain, we are not obliged to go to Confession, but once a Year?

A. The Church obliges us to no more: nevertheless, the Sinner, who wou'd defer his Welfare from Day to Day, and from Week to Week, is a great Fool, void of Reason and Conscience: seeing it depends of himself, with the Grace of God, to repent and confess his Sins. Moreover, it is to be feared, and it commonly happens, that the senseless People, who confess their Sins but once or twice a Year, do make a bad Confession. *Eccli. 5. 8, 9. S. Luk. 12. 40.*





DO'N CÚJZE X D hXJTNE.

Сопр Срјорѡ о'н Доиннаѡ нја зCājъз; злaс
Lā ējъжн зо Mjon-čājъз.

C. CRevd opovъeay an cъъzead hXJTNE
dъhnn?

f. Opovъe rъ dъhnn Comloъneacъ do зlacaд
зо cпājбъeacъ an Xъmъjъ na Cājъз о an Sa-
zant Pannojъde, нō о an nXoдajъne, зjō
bē anъ bjoт ē.

C. Cpevd jъ an Xojъ ann an cōjъ dъhnn
Nlōm-copp Chpъjorъ do зlacaд?

f. An tan do tъzmъjō cъm Cпъjonnacъta
azъrъ Tъъъe; acъt nъ xolājъ an Teazajъz
Cpъjorъdъde d'xōzlvъm nojъm-nae зо mapт.

C. Cpevd jъ an čājъ do cъpeay an eazlvъr
ajъ an tē, nacъ зCojmъlъsonann an Xъtne-rъ
azъrъ an Xъtne, ajъ an labъnad зо dējъe-
nacъ?

f. Opovъe rъ a dъjъjъt ay Tъъ na hēazlvъre,
azъrъ зан Xōlacaд Cpъjorъdamъvl do tabajъt
dō. зjōeад nъ tъъeann an Cojъneall-bātaд-
ro ajъ an tē do cъpeay an tXoдajъne ajъ
Cājъde, cъm Xъtъjъde do dъvnaъm, azъrъ cъm
ē xējъ d'vllmъъzad map jъ cōjъ.

C. An bъvl d'ъjacъajb opъhnn Comloъneacъa
do зlacaд acъt Xon-rajъ amājъ ra mblja-
zajъ?

f. Nъ



OF THE FIFTH COMMANDMENT,

*To receive the Blessed Sacrament at Easter , or
thereabouts.*

Q. **W**hat doth this Commandment oblige us to ?

A. It obliges us to receive the Blessed Sacrament devoutly from our Parish-Priest , or from our Pastor, whosoever he be, at the Time of Easter. *Conc Later. IV. &c.*

Q. At what Age ought we to receive Christ's Holy Body ?

A. When we come to Sense and Understanding ; but it is requisite to learn well before-hand , the Catechism or Christian Doctrine.

Q. What Punishment doth the Church inflict on the Person , who fulfills not this Commandment, and that, which we spoke of last ?

A. She orders he shou'd be banished from the Communion of the Faithful, and depriv'd of Christian Burial. Yet this Excommunication doth not fall upon him , whom the Pastor puts off for a Time , in Order , he should do Penance , and duly prepare himself.

Q. Are we obliged to communicate but once a Year only ?

A. The

F. Nj cymean an eazlur nj jr mō jona
 rjn d'ualac opajni; zjðeað, broðvize rj
 rjn cym Nlōm-cōjnp an slānizteona do
 zlaeað zo mjne, majle njr na cōjnzjollajb
 a tā njaetanac.

C. Cnevð fā mbroðvizean an eazlur
 rjn cym na Nlōm-fāenamrit-ge do zlaeað
 zo mjne?

F. Do brjz zvr mōr an torað do zeljte an
 ar an Ojeamajni neāmōa-γa; azvr zvr
 blozlae nac mōr an tSvni do cymear an tē
 vō a slājnte a Xima fējn, nac d'tajtzjean
 bjað na beata rjōmrvðe, acēt Uajni nō dō
 γa mblajzajni.

C. Cnevð ē tojmjovztar njr an rejreað
 hXjtnē?

F. banajr Phōγda do ðevnaim an Ximyrj
 na hXjðbejnte, azvr an Chorjazajr.

C. Cnevð fār tojmjvz an eazlur banajr
 Phōγda do ðevnaim an Ximyrj na hXjðbejnte
 azvr an Chorjazajr?

F. Do brjz zvr cym rj na hXimyrjona-γō
 d'Urnajz azvr d'Xjtnize.

C. An eað nac an ajtn an eazlur an
 Deacimajð do dōl?

F. D'ajtn zan Ximnar; acēt nj fējōjn
 dōm a njvz, a dōl nē an zClējn fējn: zjð-
 eað a tā d'fjaeajb opvni an zCljan do cōt-
 vzað azvr do cōnzbal rvar an mōð ējzjn
 ejle; bjn bñvize an d'tjzeanna beata do
 tabajnt do'n Drvntz fñjotōlar an Altōjn,
 azvr.

A. The Church obligeth us to no more ; yet , she exhorts us to receive often our Saviour's Blessed Body with the necessary Dispositions. *1. Cor. 11. 28.*

Q. Why doth the Church exhort us to receive often this Blessed Sacrament ?

A. Because great Fruit is reap'd from this heavenly Nourishment ; and that it is to be fear'd , that he , who makes Use of the Food of eternal Life , but once or twice a Year , makes no great Account of his own Salvation. *S. Mat. 11. 28.*

Q. What is forbidden in the sixth Commandment ?

A. The Celebration of Marriage during Advent and Lent.

Q. Why did the Church forbid the Celebration of Marriage in the Time of Advent and Lent ?

A. Because she appointed these Times for Prayer and Penance.

Q. Did not the Church command us to pay Tythes ?

A. She did certainly ; but we cannot , at this Time , pay them to our own Clergy ; nevertheless we are obliged to maintain and support our Clergy by some other Means ; for our Saviour commandeth us to give a Livelihood to those , who serve at the Altar , and preach the Gospel. *S. Luk. 10. 7. 1. Cor. 9.*

αὐτοὺς ἑοικότερον ἐστὶν ὅτι.

Σ. Ἄν ὅτι δὲ ἡ ἀρετὴ οὐκ ἔστιν ἀπὸ τοῦ ἀνθρώπου
ἐκείνου ὅτι ἐστὶν ὁ ἀνθρώπος;

Φ. Ἄ τὰ δὲ ἀρετὴ οὐκ ἔστιν ἀπὸ τοῦ ἀνθρώπου
ἐκείνου, ὅτι ἐστὶν ὁ ἀνθρώπος ὁ ἀνθρώπος.

Σ. Ἄν ὅτι δὲ ἡ ἀρετὴ οὐκ ἔστιν ἀπὸ τοῦ ἀνθρώπου
ἐκείνου ὅτι ἐστὶν ὁ ἀνθρώπος ὁ ἀνθρώπος;

Φ. Ἄ τὰ τοῦ ἀνθρώπου; ὅτι ἐστὶν ὁ ἀνθρώπος ὁ ἀνθρώπος
ἐκείνου ὅτι ἐστὶν ὁ ἀνθρώπος ὁ ἀνθρώπος.

Σ. Νὰς δὲ τὸν ἀνθρώπον ὅτι ἐστὶν ὁ ἀνθρώπος
ὁ ἀνθρώπος ὁ ἀνθρώπος, ὁ ἀνθρώπος ὁ ἀνθρώπος
ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος.

Φ. Ὅτι τὸν ἀνθρώπον ὅτι ἐστὶν ὁ ἀνθρώπος
ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος.

1. ὅτι ἐστὶν ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος
ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος.

2. Μακάριος ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος
ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος.

3. Ὅτι ἐστὶν ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος
ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος ὁ ἀνθρώπος.



13, 14. 1. *Tim.* 5. 17, 18.

Q. Are we obliged to fulfill any other Commandments?

A. Yes: we are commanded to fulfill the particular Obligations of our Trade, or Calling. *Colos.* 4. 17. 1. *Thes.* 4. 11.

Q. Are we obliged to know the Obligations of our Trade or Calling?

A. Yes certainly; for Ignorance in this Point is very seldom excusable. *S. Luk* 19. 44.

Q. Did not our Saviour give us, besides Commandments, certain Counsels, called Evangelical?

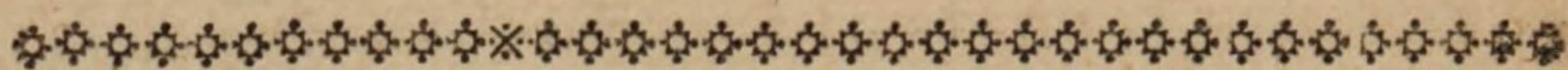
A. Yes: he gave us three principal Counsels.

1. Voluntary Poverty, that is, to forsake all worldly Things, to follow Christ. *S. Mat.* 19. 21.

2. Perpetual Continence, or an inviolable Chastity until Death; that is, Renouncing entirely the Pleasures and Allurements of the Flesh. *S. Mat.* 19. 12. 1. *Cor.* 7. 38.

3. Voluntary Obedience to the Will of another, in all that is not Sin; that so, we may the more perfectly deny our own Will and Inclinations. *S. Luk.* 2. 51. *Hebr.* 13. 17.





AN II. LÉ J 3 J O N N.

Do'n Pheacað.

C. C Rerð jy Peacað ann?

f. Eayvmlact an Xzajð Xjteantað Dē ;
na heazlyre , nō na nllactarān.

C. An ējzjon an Peacað do yeacnað , ðy
Cjonni zac vle Nejte?

f. jy ējzjon : ðjñ ný ðvyl Urcōjo aji bjot
co mōn njr.

C. Cnerð ē an fāt?

f. Do ðnjz zynab ē an Peacað amāji do
ný Nāmajo ðjñ do Dhja , azry do ðamnyz-
eay rjñi zo rjōrnyðe.

C. Ca mējo Cjnerl Peacajo ann?

f. Dā cjnerl , eadon , Peacað na Sjnyjor ,
azry Peacað Jnyōma.

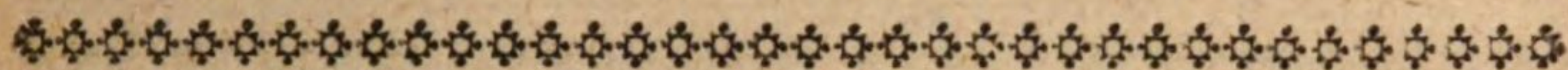
C. Cnerð jy Peacað na Sjnyjor ann?

f. X tā Peacað , jonni a njejntear rjñi
vle , tre eayvmlact an zCerð Xtar Xðajñ.

C. Cnerð jad na hOjle do tiz ðjñi ay?

f. bāy cjiñte , jomad Słotajñ azry eay-
lājñte , Clōnað azry Evyzvizeact cym Ojle ,
Sradāntact azry Dōcamyl Deāz-ojbneaca
do ðevnam ; azry Ƴa ðeojz (¹) Damnyzað

(¹) Damnynt.



T H E I I . L E S S O N .

Of Sin.

Q. **W**hat is Sin?

A. It is a Disobedience to the Commandments of God, of the Church, or of our Superiours.

Q. Is it necessary to avoid Sin, above all Things?

A. Yes: for there is no Evil so great as Sin.

Q. Why so?

A. Because it is Sin alone, that makes us Enemies to God, and damns us eternally. *Jer.* 2. 19. 1. *S.* *Jo.* 3. 6. 8.

Q. How many Kinds of Sin are there?

A. There are two, to wit, Original, and Actual.

Q. What is Original Sin?

A. It is a Sin, in which we are all born, through the Disobedience of our first Father Adam. *Rom.* 5. 12. *Eph.* 2. 3.

Q. Which are the Evils we suffer by it?

A. Unavoidable Death, much Labour and Sickness, an Inclination and Facility to do Evil, a Slackness and Difficulty to do good Works; and lastly eternal Damnation, unless we be cleansed by Baptism. *S. Jo.* 3. 5.

Yjorrvide; muna nglanað an bayveað ynn.

C. Cnevð y Peacað Jnjoma ann?

F. X tā an Peacað do njmð xēn, mvr a tā bnevz, Jadvizeact, &c.

C. Cā mēð Mod ayn a nDevntan Peacað Jnjoma?

F. Xyn cejtne mod, eadon, le Smvayneað, le bñejtn, le Jnjom, azrv le Majnneactnajz nō fajllize.

C. Cja hjad na Locta y bōzlviz ayn bjoč?

F. Peacajðe na fajllize, ayn an Xōðan zo mbjð ný ar folvizte, azrv Jyn lýz cñrtean a Sym jad jona Locta ejle.

C. Cja dā nJojneann tý Peacað Majnneactnajz nō fajllize?

F. Do'n Pheacað do njmð az léjzean an nDvalzayr xōj lān Jan devnam, amhl mvr a tā Peacað an Xtar azrv na Mātan nac mñneann azrv nac ymacrvizeann zo dñt-čjollac a zClann azrv a dTeazlac; nac zCvneann dUalac onnta Unnajz Neojn azrv Majone do devnam, Xjxnjon dējveact ayn Laetjb Slojne, an Teazayz Cñjorðñðe d'xōzlvim zo beact.

C. Tabayn ðñnn Coçamlačt oyle do'n tSamvl-yyn?

F. Peacajðð zo tnom an Chlann nac nDevnann Tojl an Xtar azrv a Mātan; nō nac zCvñjzeann leo jonn a Leatnom azrv jonn a nXrvvizeact.

Peacajðð man an zCevdna na Seavb-
xōzantajðe

Q. What is Actual Sin?

A. It is a Sin we commit ourselves, such as Lying, Stealing, &c.

Q. How many Ways is Actual Sin committed?

A. Four Ways; by Thought, Word, Deed, and Omission.

Q. Which are the most dangerous Sins?

A. The Sins of Omission; by Reason they are more hidden, and less taken Notice of, than other Sins.

Q. What is it you call a Sin of Omission?

A. It is the Sin we commit in neglecting our Duty, such as the Sin of a Father and Mother, who do not diligently instruct and correct their Children and Family; who do not oblige them to Morning and Evening Prayers, to hear Mass on Holy-Days, to learn punctually the Christian Doctrine. 1. *Tim.* 5. 5.

Q. Give us another Example of that Kind.

A. Those Children sin grievously, who act not according to the Will of their Parents, or do not assist them in their Distress or old Age. *Prov.* 19. 26. *Eccli.* 3. 14, 18. *Eph.* 6. 1. 2.

Servants and Labourers do likewise sin, when

ѣ́здитъ же на́с ꙗ́коже а́нгелъ бо́жїи ѡ́бщае
а ѡтвараѹа, но а (¹) ѿвѣстѡуа.

(¹) P a ž a j ò.

X N 12. L e' j z j 0 N N.

Do'n Pheacað Marbta azyr hSolojta azyr
do'n Mheoðajn pē yeaçantar jad.

C. C X mēso Cjnerl Peacato Injoma ann?
f. Dhā cjnerl, eadon, Peacato Marbta
azry Peacato Soložta.

С. Смерд и Ресад Марѣта анн?

f. Peacað , nē zCaſllmjo žnāra azvū
žnāð Dē , azvū trē oTrillmjo ðñni xējn
Damivžað rjorrvnde jonni jxrxonni.

С. Черноѣаѡтрѣтанъ Реаѣѡ Марѡѡа аѣн?

f. Do brjz zo marbanh an tXnam.

С. Сїонна҃хъ ѿ҃ни, азвѣѣ ꙗко ѿ҃хвѣлѣ а҃н҃г҃лѣхъ
не а҃н҃г҃лѣхъ ѿ҃хвѣлѣхъ?

f. *Χρη αν Χοδαν ζυη (¹) γ'αν bρεααδ
 do caslleay an τΧnam ζηāγα Δε , noc η
 beata γρηοηαδāλτα δό.*

C. An xējorj Neac do dāmiržad xā Xon-
peacāo Manōta amāj?

(¹) τρεῖς αη.

f. jr

they do not diligently work for their Wages, or Hire. *Eph. 6. 5, 6, 7.*



T H E 12. L E S S O N.

Of Mortal and Venial Sin, and of the Means to avoid them.

Q. **H**ow many Kinds of Actual Sin are there?
A. Two; Mortal and Venial.

Q. What is Mortal Sin?

A. It is a Sin, whereby we lose the Grace and Love of God, and make ourselves liable to eternal Damnation. *S. Jam. 1. 15.*

Q. Why is it called Mortal Sin?

A. Because it kills the Soul.

Q. How can that be, whereas the Soul is Immortal?

A. Because it is by Sin, the Soul loses the Grace of God, which is its spiritual Life. *Rom. 6. 21. 23.*

Q. Can a Person be damned for one only Mortal Sin?

A. He

A. He can certainly : and the Devils have been damned for one only bad Thought.

Q. What is Venial Sin ?

A. It is a light Sin, whereby the Grace of God is not lost ; but it lessens his Love in our Hearts.
Prov. 24. 16. S. Mat. 12. 36.

Q. Ought we to avoid Venial Sin ?

A. We ought certainly ; because it weakens the Will, and inclines it to Mortal Sin ; and likewise because it diminishes the Grace of God, and makes us liable to grievous Torments, which we must suffer in Purgatory, if we do not make Satisfaction in this Life. *Eccli. 19. 1. Apoc. 21. 27.*

Q. How many Capital Mortal Sins are there ?

A. Seven, to wit, Pride, Covetousness, Luxury, Envy, Gluttony, Anger and Sloth.

Q. Why are they called Capital Mortal Sins ?

A. Because they are the Source and Root of all other Sins.



D O N D J O M A S.

C. C Kevd yr Djomay nō Uabary ann?

f. Jnāð jomarcac an Dvne ayn xējn, azvyr fonn ajmearayannā a bejt ōr Cjonn cājc ejle.

C. An mōn an Peacad an tUabary?

f. Nj b̄vrl Peacad ayn bjot yr tlorza, yr mō, azvyr yr b̄vrljz jona ē; ōjn yr xē Peacad na^a nDeaman azvyr an^b cevd Dvne ē; yr ayn yr^c deacra d̄h̄nn r̄jnn xējn do cor mervd, azvyr yr ayn yr dējzjonajz do bejnmjv brayð.

C. Cā mējd Cjnevrl Uabary ann?

f. X ceatajn; ayn t̄v̄r, Ollāy, nō b̄vrlað do d̄evnam̄ nē Smvajnead, nē b̄rējtjn, nō nē Jn̄jōm̄, xā t̄jōðlajcjb ayn bj̄t Cjnnp nō Xnma, dā b̄vrl azajnn.

2. X mearzrn x̄j̄v̄ r̄jnn t̄jōðlajce ayn bjot d'xāzajl ō Dhja, nō zo b̄vrljd fjaça ayn bjot azvinn ayn.

3. D̄h̄l do bejt azajnn, zo mearx̄að Cāc ejle, zo b̄vrljd Sv̄b̄ajlceada nō Trējte azvinn, nac b̄vrl ayn Xon-cōr azvinn.

4. Tarcvne nō M̄j̄mear do tabajnt d'Xojnneac̄.

C. Cnevrd jad na Peacajðe, do t̄jz zo hX̄j̄njze ōn Uabary?

f. Je zrn ab ē an Djomay Tobay zac nle Pheacajð;

O F P R I D E.

Q. **W**hat is Pride?

A. It is an excessive Love of one's self, and an immoderate Desire of being above others.

Q. Is Pride a great Sin?

A. There is no Sin more ancient, more grievous or more dangerous; for it is the Sin of the ^a fallen Angels, and of the ^b first Man; it is the Sin, which we have the greatest ^c Difficulty to preserve ourselves from, and the last we overcome. ^a *Eccli.* 10. 7, 15.

1. *S. Pet.* 5. 5. ^b *Isa.* 14. 12, 13, 14, 15. *Gen.* 3. 5.

^c *S. Aug. Serm.* 1. in *Pf.* 18.

Q. How many Kinds of Pride?

A. There are four; first, to boast of, or glory in any Gift of Body or Mind, we have; whether by Thought, Word, or Deed.

2. To conceit that we deserve any Favour from God, or that he is any Way indebted to us.

3. To desire, that others wou'd believe, that we are more virtuous or accomplished, than we really are.

4. To despise or undervalue any Person.

Q. Which are the Sins, that proceed chiefly from Pride?

A. Although Pride be the Source of all Sins; yet, there are certain Sins, which immediately
spring

Peacajð; ʒjðeað, a tājð Peacajðe aʒnjʒe
 ann, noč do ʒjleay ʒo ʒjor-ʒan vað; man
 a tājð ʒlójn ðjómlojn, ʒayvmlačt, Ryn
 Djoʒaltaʒ, é ʒéjn do molað, ʒan Rjačta-
 naʒ mór; Frančnāðbað, noč jʒ Peacað nō
 ʒnājneamxl a Lātajn Dē; Comórtvʒ, Xn-
 čajnt, Čājneað, aʒvʒ ʒač Xjnpeʒteac nō
 jnneay, nač oToʒvʒʒtean, aʒvʒ nač ʒCo-
 tvʒʒtean majlle nē Rjačtanaʒ, nē fʒnjnne
 aʒvʒ nē Čantrvnnac̃t: Čnvað-mvnealac̃t, nō
 Xjnčeanʒal d'a bapamvʒl aʒvʒ d'a čomajple
 ʒéjn, ʒan mórān Čéjle; Xjnd-meannna,
 Mórðājl, Xjnd-mjanʒvʒ.

C. Čnevd jʒ Leʒʒeay do'n Uabʒn?

F. Umlac̃t nō Ujnʒʒle.

C. Čnevd jʒ Umlac̃t nō Ujnʒʒle ann?

F. Svāʒlce, do bejn ðʒnn Mjmeay do beʒt
 aʒvʒnn omvnn ʒéjn; a ʒan Meay nō Moð d'jan-
 naʒð aʒn čāč ejle; ʒan Xoʒn-neac̃ do tar-
 cvʒneað, aʒvʒ b Tanecvʒne aʒvʒ Mjómnoð
 d'ʒrlanʒ ʒo ʒoʒʒdeac̃, ʒojneanta.

C. Xn bʒvʒl an Ujnʒʒle njačtanač?

F. X tā ʒj co njačtanač-ʒjn, nač ʒéjðjn
 Xoʒn-neac̃ do ʒlānvʒað ʒan j, do nējn Rāðā
 an Slānvʒʒteona JOSX ČRjOSD ʒéjn.



spring from it; such as Vain Glory, Disobedience, Desire of Revenge, Praising of one self, without great Necessity; Hypocrisy, which is an abominable Sin in the Sight of God; Contention, Scolding, Defaming; and all Variances or Strifes begun, or maintain'd without Necessity, Truth, or Charity: Obstinacy, or too great a Tie to one's own Opinion or Counsel, without much Ground; Haughtiness, Pomp, Ambition.

Q. What is the Remedy against Pride?

A. Humility or Submissiveness. *Num.* 11. 20.

Q. What is Humility?

A. It is a Virtue, which inclines us to conceive a mean Opinion of ourselves; ^a to require neither Esteem nor Respect of others; to despise no Person; and to suffer ^b Contempt and Disrespect patiently and calmly. ^a *Gal.* 6. 3. *1. Cor.* 4. 7. ^b *Prov.* 14. 21. *v.* 17. *c.* 5. *v.* *S. Luk.* 21. 19.

Q. Is Humility necessary?

A. It is so necessary, that no one can be saved without it, according to the express Words of our Saviour *JESUS CHRIST* himself. *S. Luk.* 18. 17.



D O' N t S X J N T.

C. C Rerō yr Sajt ann?

f. X tā Jnāō ajnneayannōa ajn mlojn
γλωζαλτα.

C. Cā hllaajr bjoγ Jnāō an tSλωζαλ ajn-
neayannōa?

f. An tan a bjoγ Cpojde an Dvine cean-
ajlte jonn.

C. Cjonnaγ yr xējōjn ajtneadō, zo bγvl an
Cpojde ceanajlte do'n tSλωζαλ?

f. Ajtneayann ē nē Coṃarṭa ējzjn do na
cejtne Coṃarṭajb-γj: ajn dTγγ, an tan a
bjoγ Neac anlvatjzājneac xa na bejt a
Sejlb Xojn nē γλωζαλτα, nō nō dojlzjōγac xa
Xojn-nē do cājlleadō.

2. An tan do γolātṛnaγ, nō do cōjnzmeay
Neac Nj ajn bjot zo hεvzcōnac.

3. An tan jannaγ Dvine Nejte γλωζαλτα
zo hXmṛlac, nō do cōjnzmeay jad zo hXn-
tojleamajl.

4. An tan nac bγvl dējnceac njr na bo-
tajb, do nējn a Xcγvine.

C. Cjonnaγ ajtneocay Dvine, nac bγvl a
cpojde ceanajlte γan tSλωζαλ?

f. Ajn dēvnaō zac vle Nj a tā contrān-
ōa do na Coṃarṭajb ajn an labnaman a
nojγ.

C. Māγ xjōjn γjn, yr annadō Dvine, nac
bγvl γantac.

f. jr

OF COVETOUSNESS.

Q. **W**hat is Covetousness?

A. It is an immoderate Love of the Things of this Life.

Q. When is the Love of worldly Things, immoderate?

A. When the Heart of Man is tied to them. *Psf.* 61. 6.

Q. How can it be known that the Heart is tied to the World?

A. It is known by one of these four Signs: first, when a Person is over-joy'd for possessing, or over-sad for losing any earthly Thing. *Psf.* 51. 9. 2. *Cor.* 7. 10.

2. When he acquires, or keeps any Thing unjustly. *If.* 33. 1. *Habac.* 11. 6, 7.

3. When he seeks greedily after worldly Goods, or retains them with too great an Affection. 1. *Cor.* 7. 30, 31. 1. *Tim.* 6. 9, 18.

4. When he is not bountiful to the Poor, according to his Ability. *S. Luk.* 11. 41.

Q. How can one know, that his Heart is not tyed to the World?

A. By doing every Thing that is contrary to the Signs we now spoke of.

Q. If that be true, there are but few, who are not covetous.

L

A. There

Բ. Եւ ո՞նք անիմ ; զի Եւ ճիշտ չափ չափ
 Եւ , ա թա շարժալտե ծա շնո ծո՛ն տՏօշալ-
 Կո , չէ չի ծլիւծոնա՛ն ծո քրայի է .

Շ. Ան քէյոյի ծո՛ն ծօժտան ա ծէյտ չափա՛ն ?

Բ. Ա թա ան տէ Եւ ծօյտե ան ծօյտ չափա՛ն ,
 մա չիւծոյճե ան քէ ան Տալծօրիոյ յա՛ն ծիւլ
 ալճե ; ո՞նք մա մեալ ան քէ չիւ միօրաժա՛նիւ ծօ
 ծէյտ ծօժտ , ալլա մա ծիօնի միօրօյճիւծեա՛ն քա՛ն
 մծօժտա՛ն .

Շ. Ան Քեաճո՛ն տրոմ ան տՏալտ ?

Բ. Եւ եա՛ն չօ շիւտե ; զի ա ծէյի ան Տրիօրա՛ն
 Նօն , չիւ ալ յ ան տՏալտ Քիւան չա՛ն քիւ
 Օլե ; ալլա չօ իւլիւճե ան միօրօյնճիւլլ , նա
 միւրեւճ , նա Մեալծօրա՛ն , նա Միօրա՛ն Էյտո՛ն ,
 ան քիւնիւճի , ան ծրայիւ յիւտիւ , ան շիւրա-
 ծալլ Շիօյո՛ն ծօ ծօն նա մծօն .

Շ. Շիւրո Եւ Լէյճեալ ծո՛ն տՏալտ ?

Բ. Բէյլե ալլա Արիւնճ .

Շ. Շիւրո Եւ Բէյլե ան ?

Բ. Տրծալլե ծօ ծօնիւճեալ ան չՇիօյո՛ն ծ
 Նէյտո՛ն ծալիւճե , ալլա ծօ շիւրեալ քիւն օրիւն
 ան Մօյն ծօ յիւն չօ քիւլիւն , ոյ իւ Լւիւ
 Տօյճ ո՞նք Տալծօրիւ , ա՛ն իւ նա ծօժալծ .

Շ. Շիւրալ Եւ Լէյճեալ ան Արիւնճ ան Ալալծ
 նա Տալտե ?

Բ. Ան մէյո չիւ տրէ Արիւնճ ծօժա՛նտալճ
 ծօ չէյծեալ Յիւնա , ալլա Տրծալլե նա Բէյլե
 ծ Դիւ .

Շ. Ան մալ ան Արիւնճ , քիւրալեա՛ն ան ան
 մծալ ?

Բ. Եւ

A. There are but very few ; for every one is covetous, that is tied to his Share of this World, although he came lawfully by it. *Jer.* 8. 10. *Phil.* 2. 21.

Q. Can the Poor be covetous ?

A. The poorest Person is covetous, if he loves the Riches he has not ; or if he thinks it is a Misfortune for him to be poor, and is impatient in Poverty. *S. Mat.* 13. 22.

Q. Is Covetousness a grievous Sin ?

A. It is certainly ; for the Holy Ghost sayeth, that it is the *Root of all Evil* ; and particularly of Breach of Trust, Lies, Deceit, Perjuries, Violence, Trouble of Mind, Hard-heartedness in Regard of the Poor. *Eph.* 5. 3, 5. 1. *Tim.* 6. 10. *Eccli.* 29. 13. &c.

Q. What Remedy is there against Covetousness ?

A. Liberality and Prayer.

Q. What is Liberality ?

A. It is a Virtue, which weans our Hearts from earthly Things, and inclines us to share our Goods freely, not with the Rich and Persons in easy Circumstances, but with the Poor. *Psf.* 40. 1. *S. Luk.* 11. 41. *Isa.* 58. 7.

Q. How is Prayer a Remedy against Covetousness ?

A. In as much as Grace, and the Virtue of Liberality are obtained from God by the Means of fervent Prayer. *S. Jam.* 1. 5, 6.

Q. Is it a good Prayer to think of Death ?

L ij

A. It

Դ. յր ԿՅՈՒ-ՄԱՅԷ, ՄԱ ԿՄՆԱՅԻՄԻԾ ԱՅԻ ԶՕ
 ԶՐԻՆԱ ԱԶՐԿ ԶՕ ՄԻՆԵ: ԵՄԻՔԵ ԱՆ ԲԱՂ ԱՆ ՎՄԱՅԷ
 ԾԿԻՆ, ԶՐԻ ԱԲ ԷՅԶՅՈՆ ԿՅԱՐԱԾ ՔԵ ԶԱԸ ՎԼԵ ՆՅ
 ԿԱԼՄԿԶԵ. « ՆՅ ԻՆԶԱՄԱՐ ՆՅ ԱՅԻ ԲՅՕԷ ԼԻՆԱ ԱՅԻ
 « ԱՆ ԿՏԼՅԱԼ-ԿՕ, ԱԶՐԿ յր ԿՕԼԼԱԿ ՈԱԸ ԿԷՅԾՅԻ
 « ԼԻՆԱ ԽՕՅԻ-ՈՅ ԾՕ ԵՔԵՅԷ ԱԿ.

D O' N D R U J S.

Q. C Revo jr omhry ann?

f. fonn Pheacajò na Colna, Peacaò žnājn-
eamajl ; nac' cōjn vrad azrř a ajnnjvžad
amājn a mearž Crjorovdeat.

С. Сѧ кѡлажѡ до бѣоу Неасѣ сѡнитасѣ аныа
бѣасасѡ ꙗратѡмъ-го?

f. Do labnaman aji ro zo fojpleatan, az
mijnvzad na rejead azvz na nloinao hXj-
ne; vme rjn, nj beaz a nao a nojz, zo mbjo-
tean cjonitac ani, nj he amājn, zac Uajn
do nj Neac an Jnjoim, acit xoz, an tan e jz-
deaz, xercaz no rnvajnzaz da deojn, majle
ne Xjeaz no Samaz, aji Nj aji bjot, do
zlvajzeaz Dvine aji Xon-con do cvm an pea-
cajo znajneamajl-rj.

C. Cnevd ꝑ an tSrbājlee ne 3Clōsteap an
Dmhr?

ф. Хи же аи ти н, же а с т.

С. Средѣ ѿ Желити, Желѣт ани?

f. Zlojne Cojnp azry Anna, Svājlce X mž-
lžje, do bejn Dja do lret na kunnajže, na
kunnlaēta azry na kunnjrlē.

30'N

A. It is a very good Prayer, if we think seriously and often of it; Death will put us in Mind, that we must part with all earthly Things. *we brought nothing into this World, and doubtless we can carry nothing out of it. Job. 1. 21. 1. Tim. 6. 7, 8.*

OF LUXURY.

Q. **W**hat is Luxury?

A. It is a Desire of the Sin of the Flesh, an abominable Sin, which ought not to be so much as named among Christians. *Eph. 5. 3.*

Q. When is it that a Person is guilty of this odious Sin?

A. We spoke of it at large, in explaining the sixth and ninth Commandments; wherefore it is sufficient to say now, that a Person is guilty of it, not only when he commits the Fact, but likewise, when he wilfully, with Delight or Pleasure, hearkens to, looks upon, or thinks of any Thing whatsoever, which any Way moves him to this detestable Sin. *Job. 31. 1. Eph. 5. 4, 5.*

Q. By what Virtue is Luxury overcome?

A. By Chastity. *Gal. 5. 23, 24.*

Q. What is Chastity?

A. It is a Purity of Body and Mind, an Angelical Virtue, which God bestows upon People of Prayer, upon the obedient and humble. *2. Cor. 7. 1. Wisd. 8. 21. S. Jam. 4. 6.*

OF

D O' N Ć R X O S.

C. C Reud iſ Cnaoſ ann?

F. Fonni mĵine aſan dā bĵō nō Dĵze.

C. Cā hūaſi tſte aſ Neac a zCnloſ?

F. Xſi Tſſſ, an tan ſte aſ, nō ōlaſ ſē jomaſcajō.

2. Xſi tan do bĵoſ aſneſoſnaſ.

3. Xſi tan do cōſnaſ a cſnō bĵō aſſſſ Dĵze Xſi mōſnān dō, aſſſſ naſ bjaō ſē ſāſda ſan Toſa bĵō aſſſſ Dĵze.

4. Xſi tan do nĵ jomaſcajō bĵō, nō Dĵze tſſſ ē.

C. Cneud ſ an ſne dō'n cſloſ iſ me aſ aſſſſ iſ mĵlltſze?

F. Me iſze.

C. Cneud iſ Me iſze ann?

F. Olacān ſe a zCaſlle ann Neac Xſi cſnō d'a cſſll, nō d'a cſnōſaſjōjō.

C. Xſi bſſſ an Cſloſ na ſeacāō nō tſnom?

F. X tā; ōſi a deſi an Spjoſad Naōm, ſſſ ab ē a mbolaſ iſ Dja do Lſcſt an cſloſſ, aſſſſ ſſſ mallaſjō Dja jaō.

C. Cjoſnaſ do clōſtean an Cſloſ?

F. Le Me aſan dācſt.

C. Cneud iſ Me aſan dācſt ann?

F. Svāſlce do cſſne aſ Spjaſ ſe hXſtoſ cſſm bĵō aſſſſ Dĵze aſſſſ ſōſ ſē ſac Xſi mjaſ oſle.

OF GLUTTONY

Q. What is Gluttony?

A. It is an immoderate Desire of either Meat or Drink.

Q. When does a Person fall into Gluttony?

A. First, when he eats, or drinks too much. *Ezech. 16. 49.*

2. When he is greedy. *Gen. 25. 33. Eccli. 37. 32.*

3. When his Meat and Drink cost him too much, and that he will not be satisfied, without Choice Meat and Drink. *Num. 11. 5. Prov. 21. 17.*

4. When an Excess of Meat, or Drink makes him sick.

Q. Which is the worst and most destructive Kind of Gluttony?

A. Drunkenness. *Prov. 23. 29, 30, 31, 32.*

Q. What is Drunkenness?

A. It is to tipple or drink so as to lose any Share of our Reason, or Senses.

Q. Is Gluttony a grievous Sin?

A. It is; for the Holy Ghost says, that the God of Gluttons is their Belly, and that they are accursed by God. *Philip. 3. 19.*

Q. How is Gluttony overcome?

A. By Temperance. *1. Thes. 5. 6. 7. 8.*

Q. What is Temperance?

A. It is a Virtue which bridles the immoderate Desire of Meat and Drink, and likewise all other disorderly Passions. *Rom. 12. 3.*

O F E N V Y.

Q. **W**hat is Envy?

A. It is a Sadness or Repining at the worldly or spiritual Good of our Neighbour, or a Rejoicing at his Damage or Distress.

Q. Whence does Envy proceed?

A. It ordinarily proceeds from Pride; for the Reason why we are sorry for our Neighbour's Welfare, or rejoice at his Misfortune, is, because we think, that the Welfare and good Luck of our Neighbour lessen our own Credit, and that his Misery and Misfortune increase it. *Gen.* 27. 41. *v.* 37. *c.* 4. &c.

Q. Why are we obliged to bear great Hatred against this Sin?

A. Because it is it, that makes us resemble the Devils or evil Spirits, who continually go about to hurt us; for it is a Kind of Death to them, that Man is more fortunate and happier than themselves. *1. Pet.* 5. 8.

Q. By what Virtue is Envy overcome?

A. By Charity or the Love of our Neighbour.

Q. Wherein doth this Charity consist?

A. In doing and wishing Good to our Neighbour, as we would have others do to ourselves.

Q. By what other Virtue is this odious Vice overcome?

A. By

теар ан Drbājlec žnājneamajl rj?

f. Rē hūmlaēt ; ójn žjō be Dvne bjoŕ
vīal , nj žojlleann ajn a cōmarŕa do bejt
nj aŕ ŕajōbne , nj aŕ ŕodlvm̃ta , azvŕ nj aŕ
(¹) mearāmla jonā ē ŕējn.

(¹) dējž-meardā.

D O' N f e J R ž.

C. C Rerō jŕ ŕearž ann?

f. žlvaŕaēt ajnmeardā nō (¹) anlaŕān-
ta an cnoŕbe an žžajō na nDlōjne nō na
(²) Neŕteann naē dTajtnjžean njnn.

C. Naē ŕējojn žlvaŕaēt laŕānta do bejt
žan ŕeaēō?

f. jŕ ŕējojn , an tan žvŕ cŕm Maŕteaŕa
do dervnam nō cŕm Ujlc do tojnmeardž do
žlacaŕ Dvne ŕearž meardā.

C. Cā hūajn jŕ cōjn an laŕān meardā-
ŕo do tajarbeānāō?

f. An tan bjoŕ Coŕvīlaēt , žo ŕeaēō a
Sočar d'Xojn-neac ; aēt jŕ cōjn a bejt nō
cōjmevdaē , d'eažla žvŕ mō an tOlē do dēan-
ŕaō jonā an māj.

C. Cnerō jad na Ločta do žejnteari o'n
bŕejnž?

f. ŕraē , Nāmadvŕ , Mjoŕžvŕ , Cjaŕājl ,
Djožaltrŕ , Cŕtaē , (³) žānta , bažajnt ,

(¹) ajnjžjōe. || (²) Neŕteaō. || (³) Collōjo.

Seannajnž ,

A. By Humility; for whosoever is humble, is not sorry that his Neighbour is more rich, more learned, and more esteemed than himself.

O F A N G E R.

Q. **W**hat is Anger?

A. It is an immoderate or violent Motion of the Heart, against such Persons or Things as displease us.

Q. May there not be a flashy Motion without Sin?

A. There may, when one falls into a moderate Anger, in Order to do Good or hinder Evil. *Pj. 4. 5. S. Joh. 2. 15. 16. 17.*

Q. When is it proper to shew this moderate Flash of Anger?

A. When there is a Likelihood, that it may turn to the Advantage of any one; but it is fit to be very wary, for Fear it should do more Hurt than Good.

Q. Which are the Vices that spring from Anger?

A. Hatred, Spite or Grudge, Strife, Revenge, Fury, Clamours or Uproar, Threats, Mutiny, Affronts, Slander, Cursing, Quarrels, Beating, Man-Slaughter, and Murder; all which are grievous Sins

Ceannairt, Maíla, Cāinead, Mallrúad;
bhrúgín, bralað, Manbad azyr Dýnmanbad;
noc a tā zo léir na bPeacaidé tróma a
lātair Dē.

C. Cnevd í an tSrbāilce ne zClóite an
íear?

f. foyjrd.

C. Cnevd í foyjrd ann?

f. fvlant deontac zac Evzcoha zac
Cnraíóize, zac Xjineire, zac braideanta,
zac Sloair azyr zac boctair a n Son Dē,
amair do njine Cnjoird.

C. Cnevd oile í leijior a n an bíear?

f. Zac rle N í do breatnirúad azyr do
bernam zo cēllize, cerdhadac mairle né
Súlib azyr né Solar an cnejoim; azyr
Jnāra Dē jannad zo dicitollac cym zo do
bernam.

D O' N L E I S T E.

C. Cnevd í leijze ann?

f. X tā fallracit azyr Spadāntacit do
beir opairi⁽¹⁾ Jnotvize Dē do léize ann dji,
no a nbernam zo mall, mairneactnac.

C. Ca hūair bjoir Neac cjoitac a bPeacad
na leijze?

f. X n dTyr. X n tan nac dTrzani rē
Xne mair d'a íjor-jnotvizo íe n.

(¹) Sejnóir.

Sins in the Sight of God. *S. Mat. 5. 22. Gal. 5. 20, 21. Eph. 4. 31.*

Q. By what Virtue is Anger overcome?

A. By Patience. *S. Luk. 21. 19.*

Q. What is Patience?

A. It is a wilful Suffering of all Injuries; Hardships, Miseries, Troubles, Labour and Poverty for God's Sake, as Christ has done. *Eph. 4. 32. 1. S. Pet. 2. 23.*

Q. What other Remedy is there against Anger?

A. To consider and do all Things rationally and discreetly with the Eyes and Light of Faith; and to beg earnestly the Grace of God to do so. *2. Cor. 4. 17. 18. S. Jam. 1. 17.*

O F S L O T H.

Q. **W**hat is Sloth?

A. It is a Laziness and Slackness, which make us omit the Service of God, or do it slowly and negligently.

Q. When is a Person guilty of the Sin of Sloth?

A. First, When he does not take proper Care of his own serious Affairs. *Prov. 6. 6, 7. 1. Thess. 4. 11.*

2. When

2. Ан таи нас изласани Неас Слотаи ерм
(¹) феага зае Нејте ју мастанас до зае
Срјоронде, но до беанау да јажим беата,
до бејт ајзе; но ан таи нас зсрнеани а
изјоим на отајмбе ан теолау а та ајзе.

3. Ին լան Երէւան չէ ան իշխան Երմ ար
ձօյն Ծա ալի, ԲՅՐԻ Բ ԻՅՐ իճ ԲԻՅԵ.

4. Χη ταν β'ιογ (²) ταβαντα το Dhjoiñloj-
neay, d'fallγact νό το collatō γαδα.

5. Ին տան ծախեալ չէ ա իյնիլի Լէ Նէյ-
տի զան Տիմ զան Թաճաճ, արա տա Երան-
տիճաճ, Եօմիաճ զան Թաիմե աշրի յիյիտ.

6. An tan bſor Neac Ƴajll jöte ac a (³) nſno-
tviſjß Dē , azrſ nac nDernann Dv̄tſnaet
cvm brada do bnejt aſn a Loctajß , nō cvm
dvl aſn Xſajß anſna Sv̄bājlejß.

C. Хн Рєасѧѡ тѣмъ аи ѿсрзе?

f. jr Peacað j trilleaſ Tejne jſſijn, mar
a deſſi an Slānriſteojn

C. Cnevd j an tSrbājce nē a zCllojce an
an Lejze?

f. Rē Clon-dv̇tmaçt.

С. Черно и Слон-дѣтраст ани?

f. Ditejoll djaža azvyr (⁴) žmjonzal enājb-
teac tmcjoll žnotvže Dē, azvyr žac žno-
tvže beanaŕ d'ar nžajm azvyr d'ar nDval-
žar.

(¹) ϣ. || (²) τρζτα. || (³) Σεμβόγρ. || (⁴) Συματ.
C. CJonnaγ

2. When he does not take Pains to know the Things , that every Christian is obliged to know , or that regard his Calling ; or when he acts not according to his Knowledge , nor reaps any Profit from it. *1. Cor. 14. 38. Rom. 1. 21. &c.*

3. When he refuses to embrace the Calling which God calls him to , and whereof he is conscious. *Prov. 1. 24. Jer. 9. 6.*

4. When he is given to Idleness , Laziness or long Sleeping. *Prov. 6. 9 , 10.*

5. When he spends his Time in insignificant and frivolous Affairs ; such as Visiting , unprofitable Discourses and Play. *Gal. 6. 10. 1. Tim. 5. 13.*

6. When he neglects the Service of God , and uses no Diligence to overcome his Failings , or to advance in Virtue. *S. Mat. 25. 1 , 2. &c. Hebr. 6. 11 , 12.*

Q. Is Sloth a great Sin ?

A. It is a Sin which deserves Hell-fire ; as our Saviour says. *S. Mat. 25. 24 , 25. &c.*

Q. By what Virtue is Sloth overcome ?

A. By Devotion.

Q. What is Devotion ?

A. It is a godly Endeavour and pious Zeal for the Service of God , and for every other Business that regards our Calling and Duty. *S. Mark. 13. 33. S. Luk. 13. 24.*

Q. How

С. Сјоннаѹ ајтнеоѿам, зо бѹвл ан тSr-
bājлce-ѹ азвнн?

҃. Nj бѹвл Comarѿa ајн бјот јѹ ҃еāнн јонā
ан нDvalзaѹ до cоjмlјонаѿ зо hеaѹзвѿ,
҃оjлбјн.



Х N 13. L É J Ž J O N N.

Do на Peacaјѿb бјоѹ ан Хѿајѿ ан Spјонајѿ
Nлojm.

С. Cā mēјо Peacaѿ ан Хѿајѿ ан Spјонајѿ
Nлojm?

҃. Х ҃е: Хјн оTы, Ердоtcaѹ Slānvјte.
2. Хндотcaѹ аѹ Трѿцајне Dē. 3. Cвн ан Хѿајѿ
на fјнјнне аѹ а Rјоѿт. 4. јомtнvт ҃а mајт
҃рјонаdāлта ѿнне оjлe. 5. Calcaѿ ајн Стајѿ
҃еacaјѿ. 6. Neam-ајтнј҃е (¹) ҃ā ѿеој҃.

С. Cмepѿ јѹ Ердоtcaѹ анн?

҃. Х тā Mјомvнј҃јн аѹ Трѿцајне азvѹ аѹ
Cvмаѿт Dē, азvѹ ҃оѹ аѹ Lvaј҃eacѿ JO SX
CRјOS D; амvл азvѹ наѿ mbēјојѹ неaпt-
man зо leon, нē ан ҃lānvјzаѿ.

С. Cмepѿ јѹ Хндотcaѹ анн?

҃. Mvнј҃јн leam аѹ Трѿцајне Dē, амvл
азvѹ зо ҃lāнeоѿаѿ ҃е ҃јннзан ѿeāз-ојбнјb,
нѿ зан beјнн ајн бјт ајн на hXјteanta до

(¹) ѿeј҃eанacѿ.

Q. How Shall we know, we have this Virtue?

A. There is no better Sign of it, than to fulfill our Duty readily and chearfully. 1. *Par.* 28. 9. 2. *Cor.* 9. 7. *Phil.* 2. 14.



T H E 13. L E S S O N.

The Sins against the Holy Ghost.

Q. **H**ow many are the Sins against the Holy Ghost?

A. Six. First, Despair of Salvation. 2. Presumption of God's Mercy. 3. To resist the known Truth. 4. Envy at another's spiritual Good. 5. Obstinacy in Sin. 6. Final Impenitence.

Q. What is Despair of Salvation?

A. It is a Distrust in the Mercies and Power of God, as also in the Merits of JESUS CHRIST; as if they were not of Force enough to save us. *Gen.* 4. 13. *S. Mat.* 27. 4, 5.

Q. What is Presumption of God's Mercy?

A. A foolish Confidence in the Mercy of God, as if he should save us without a good Life, or without any Care to keep the Commandments: such as they have, who pretend to be saved by Faith only, without good Works. *S. Jam.* 2. 14, 17, 18. &c.

M

Q. What

cojmevdo; man a tā az an Dneam do meayay
zo yläjneoc̣tan jad nē Cnejeam amājn, zan
Deāz-ojbneac̣ajb.

C. Cnevdo ē yjn, cyr an Xzajō na f̣jnjine
ay a Rjoct?

f. (¹) Tazna zo valba an Xzajō Xon-ajt
Cnejdjn zo byjor ḍh̄nn; nō Sljze an Tjzean-
na do cyr ajn Xnājn nē Slojčjallajb azry
nē bnevzajb; man do njō an Dnonz do tea-
zayzay do na hXjnbyjorānajb, zo dTrzajō
na Catoljeyze an Moō azry an Onōjn a dljz-
tean do Dhja amājn, d'jomājzjō, do Nlōmājō
azry d'Xjnzljō; nō zo dTrzann an Pāpa,
ajn Xjnzjod, Cead ḍh̄nn zac Peacā, j̄ āll
ljnn, do d̄evnaīm: zjō a tā hSājnbyjor aca nac̣
xējdjn bnevza ajn bj̄t, j̄ mō jona an tjomlān
djob-ro, do c̄vmaō.

C. Cnevdo t̄vzeay t̄v nē (²) hjomt̄n̄t̄ xā
majt̄ yrpjonadālt̄a Dhvine oje?

f. Dojlzeay azry b̄nōn xā Neac̣ oje d̄vl
ajn Xzajō an̄na Sv̄bājlcjō; man j̄ znātač̣
nē zac Dneam b̄jor az xonōm̄vdo azry ajn na
mbrajōnead̄ xā ljač̄t Tnoyzaō, Unnaiz̄,
Slojne, Dējne azry Nlōm-žnāy oje da byrl
yan Eazlv̄y

C. Cnevdo c̄jallv̄zeay Calcaō a bPeacā?

f. Coīm̄v̄ze azry Cnvaōv̄zaō zo tojltea-
nac̣ j̄ an Ole, az njot̄ ō peacā zo Peacā

(¹) Xjz̄neay cejn̄-tnev̄n.

(²) Tn̄t̄, formaō.

Q. What is it , to resist the known Truth ?

A. To argue obstinately against any known Point of Faith ; or to pervert the Way of our Lord by false Constructions and Lyes ; as those do , who teach the ignorant People , that Catholicks give to Images , Saints and Angels the Honour , which is due to God alone ; or that the Pope , for Money , gives us Leave to commit what Sins we please : although they full well know , that all these are as great Falshoods , as can be invented.

Q. What is Envy of another Man's spiritual Good ?

A. A Sadness or Repining at another's advancing in Virtue ; as it is usual with all those , who scoff and are troubled at the frequent Fasts , Prayers , Feasts , Alms-deeds and other pious Practices of the Church. *Gen.* 4. 3 , 4 , 5 , &c. 1. *S. Jo.* 3. 12. 3. *S. Jo.* 10.

Q. What is Obstinacy in Sin ?

A. A wilful Persisting in Wickedness , and Running on from Sin to Sin , after sufficient Instruction and Admonition. *Hebr.* 10. 26. 2. *S. Pet.* 2: 21.

տառ էր Եւաշայր զոր Կոմայր Զօ Լօր
Ծ' Կաճալ.

Ը. Շերօ իր Նեամայրիչէ Կա ծօյճ ան?

Բ. Բար չան Բօյրօյն ո՞ն Կյօր-այրիչէ ան
ան ԲԵԱՅԻՅԵ.

Ը. Շերօ Կա իճիւտեան, իսկ մայրեան
ժօյժե՞ն ԲԵԱՅԻՅԵ ան Աճայր ան Տրօրայր
Ն' Եյն ան Կա ԵՅՅալ-Կա իսկ ան Կա ԵՅՅալ
օյլ.

Բ. Ըօ Բիճ չրն ո՞ն ծԵԱՅԻ ՄայրԵԱՅԻ
Ծ' Կաճալ յօտա; Օյն իր ո՞ն անա՞ծ Ըօ իճ Ըա՞
Այրիչէ Կյնիւտեա՞ն յօտա.

Ը. իր ԿԵՅՅԻ մար Կն ի՛ն Ըյա զոր իր ան
Եաճլիւր ա մայրեա՞ծ, մա իյնիւ Այրիչէ Կյնիւ
տեա՞ն?

Բ. իր ԿԵՅՅԻ չան Ամարիւր, ան Եյոմլան,
Լեյր ա միճ Ըօ ի Նեամայրիչէ Կա ծօյճ.



Ա Ն 14. Լ Ե Յ Յ Յ Յ Ն.

Ըօ իս ԲԵԱՅԻՅԵ էյչեար ան Ըյա զ յարիւ
Ըյօճալտայր.

Ը. Ըա ինՅ ԲԵԱՅԻ էյչեար ան Ըյա զ
յարիւ Ըյօճալտայր?

Բ. Շէրե ԲԵԱՅԻ.

Ը. Շերօ է ան շերօ ԲԵԱՅԻ?

Բ. Ընիւտեա՞ծ տօլտեանա՞ն.

Ը. Շերօ է ան Ըյա ԲԵԱՅԻ?

Բ. ԲԵԱՅԻ

Q. What is final Impenitence?

A. To die without Confession or Contrition for our Sins. *Act. 7. 51.*

Q. Why is it said, that the Sins against the Holy Ghost shall never be forgiven, either in this World or in the World to come?

A. Because it is very difficult to obtain the Forgiveness of them; for Men very seldom do true Penance for them.

Q. God and the Church then can forgive them, if we truly repent?

A. Yes without Doubt, all, except final Impenitence. *1. S. Jo. 1. 9.*



THE 14. LESSON.

The Sins which cry to Heaven for Vengeance.

Q. **H**ow many Sins are there, that cry to Heaven for Vengeance?

A. Four.

Q. Which is the first?

A. Wilful Murder.

Q. What is the second?

M iij

A. Sodomy,

f. Peacað Sodojm, eaðon, Dm̃h̃r̃ āðf̃raṭ-
m̃ar, m̃jonaðṽr̃ta na Colna.

C. Cnevd ē an treaƿ Peacað?

f. Dm̃h̃re na mboct, eaðon, Leaṭtrom nō
Erzcōjm do ðernam̃ ajm baƿtreabaṣajb, ajm
Dh̃lleaṣtajb, nō ajm ſoṣtarānajb.

C. Cnevd ē an ceatram̃að Peacað?

f. X dTraƿaƿdal do cōnzbājl ō Lr̃et Ojbne.

C. Naṣ ƿējdm̃ do Neaṣ a bejt ƿannp̃ajm-
teaṣ aƿr̃ cƿontac̃ a bPeacað Dh̃r̃ne oje?

f. J̃r̃ ƿējdm̃ ƿan X̃m̃ar̃r̃; ōjm̃ j̃r̃ cƿunte ƿa
bPeaṣr̃jeañ ƿac̃ Dh̃r̃ne, do cōmajm̃r̃jeaƿ,
jarm̃aƿ, ōntṽr̃jeaƿ, molaƿ nō do bejm̃ Ceat
an Peacað do ðernam̃. Peaṣr̃je ƿōr̃ an Tē
bnoƿd̃r̃jeaƿ Neaṣ eje c̃vm̃ Ujl̃c; do c̃ṽd̃r̃jeaƿ
a ðēañam̃; do cōr̃naƿ ē, nō naṣ dTojm̃m̃j̃-
jeañ ē, an tan a tā ƿē ajm̃ a Lājm̃ aƿr̃
d̃f̃jaṣajb ajm̃ a cōr̃z.

C. Cnevd j̃r̃ cōjm̃ d̃h̃m̃ do ðernam̃ c̃vm̃ na
bPeaṣajðeað āðf̃raṭm̃ana ajm̃ an labra-
m̃ar, aƿr̃ ƿac̃ Peacað m̃ar̃b̃ta oje, do
jeaṣnað?

f. J̃r̃ cōjm̃ Cƿonf̃āta nō Sƿocajm̃ an Phea-
cajð do jeaṣnað; na Saṣnam̃ṽnte do tāta-
je, aƿr̃ na Sṽbājleje-ƿj̃ a tā cōntr̃āñda
dōjb̃ do leam̃m̃m̃, joðōn, Um̃laṣt, fēje,
Jeam̃m̃ṽjeaṣt, ƿm̃að, Meaƿañdaṣt, ƿoj-
z̃j̃d, aƿr̃ Cŵn-dṽtraṣt no Cñābað.

C. Cnevd eje do ñj̃ t̃ṽ, c̃vm̃ naṣ dTr̃ṽt̃reā
a bPeacað?

f. Do

A. Sodomy , that is , a horrible and unnatural Sin of the Flesh. *Gen.* 19. 13.

Q. What is the third ?

A. Oppression of the Poor, which is a cruel or unjust Dealing with Widows , Orphans or Inferiours. *Exod.* 22. 22. *Isai.* 10. 1 , 2.

Q. What is the fourth.

A. To defraud Workmen of their Wages. *S. Jam.* 5. 4.

Q. May not one make himself Partaker and guilty of the Sin of another ?

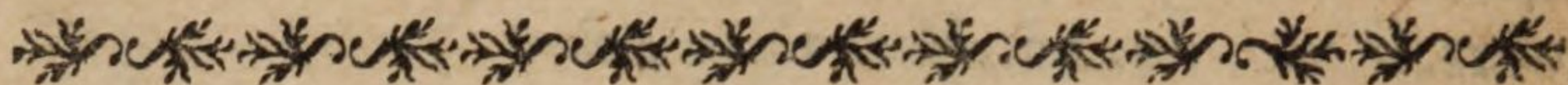
A. He may certainly ; for every Body undoubtedly sinneth , who counsels , commands , consents to , commends or gives Permission to commit Sin. He also sinneth by provoking another to Evil ; by assisting him to do it ; by defending the Fact , or by not hindering it , when he may and ought to prevent it. *Rom.* 1. 32.

Q. What ought we to do , in Order to shun the abominable Sins , we spoke of , and all other mortal ones ?

A. We ought to shun the Occasions of Sin ; to frequent the Sacraments , and to pursue the Virtues that are contrary to them , to wit , Humility , Liberality , Chastity , Charity , Temperance , Patience and Devotion or Piety.

Q. What else do you do , that you may not fall into Sin ?

ƒ. Do bejnjm ʁa deana zo bʁajceani Dja
mē; ʁmvaɲɲɟm ʁóʁ aɲ Phāɲ aɲ Slānɲɟ-
teona JOSX CKʃOSD, azvʁ aɲ çeɲte
Cɲʃočaɲb dēɲʒeanaç aɲ Dvne.



XN 15. LÉJɟJONN.

Do çeɲte Cɲʃočaɲb dēɲʒeanaç aɲ Dvne.

C. CRevd ɲ çeɲte Cɲʃoča dēɲʒeanaç aɲ?
ƒ. bāʁ, bɲeɲteam̃naʁ, ɲɲɲon azvʁ flaj-
tjoʁ.

C. Cɲonnaʁ ɲ cóɲ ðɲɲ ʁmvaɲneað aɲ
aɲ mbāʁ?

ƒ. ɲ cóɲ ðɲɲ, Xɲ ɔTʁʁ, a ʁmvaɲneað
azvʁ a çeɲdeam̃ zo daɲɲɲon, ɲɲ ab éɲɲon
ðɲɲ zo cɲɲte bāʁ ɔʁāɲaɲ.

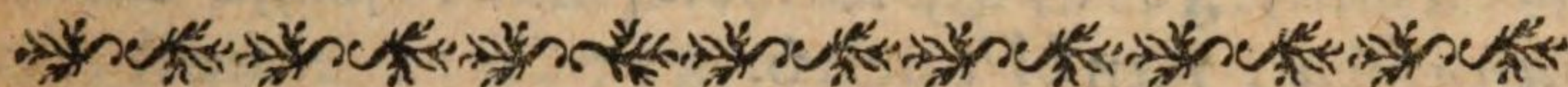
2. Zo bʁɲl aɲ Uaɲ, aɲ Xɲt, azvʁ aɲ Moð
aɲ a bʁɲɲeam̃ bāʁ neɲɲcɲɲte.

3. Zo nXɲɲɲeani Dja ðɲɲ a beɲ vllaɲ,
azvʁ aɲ aɲ ɲCoɲnevɔ a ɲCoɲɲɲe; azvʁ zo
nDeaɲbaɲ ðɲɲ. Zo ɔTɲɲɲaɲb aɲ bāʁ, ɲaɲ
ʁjoʁ azvʁ ɲaɲ móɲān Moɲle, aɲ aɲ Dɲɲɲ
ðɲt-çeɲllɲe ɔo cɔɔlaʁ azvʁ ɔo cɔɲɲɲeay
ɲ aɲ bʁeacað.

4. Naç bʁɲɲeam̃ bāʁ açt Xon-vaɲ am̃aɲ.

5. ɲɲ mó cɔɲɲɲl, zo bʁɲɲeam̃ bāʁ am̃aɲ

A. I consider that God beholds me ; I likewise meditate on the Passion of our Saviour JESUS CHRIST, and on the four last Things. *Gen.* 17. 1. *Eccli.* 7. 40. *Hebr.* 12. 2, 3, 4. &c.



THE 15. LESSON.

Of the four last Things.

Q. **W**hat are the four last Things ?
A. Death, Judgment, Hell and Heaven.

Q. How ought we to think on Death ?

A. We ought first, to think and believe firmly, that we must certainly die. *Hebr.* 9. 27.

2. That the Hour, the Place, and the Manner of our Death is uncertain. *S. Mat.* 25. 13. *S. Mark.* 13. 35.

3. That God commands us to be prepared, and always on our Guard; and assures us, that Death will, without much Delay, surprize those foolish People who sleep and dwell in Sin. *Eccli.* 9. 12. *S. Mat.* 24. 44. &c. *S. Mark.* 13. 13. &c. 1. *Thess.* 5. 3. *Apoc.* 3. 3.

4. That we shall die but once. *Hebr.* 9. 27.

5. That it is most likely, we shall die as we shall have

do c̃aj̃t̃x̃eam an mbeata ; mā c̃aj̃t̃eam̃ṽo j̃
 aɲɲ Staj̃o na ñɟñāɟ , ɟo b̃x̃ṽj̃zeam b̃āɟ , do
 ñēɲ Lānc̃oɟam̃lãc̃ta, aɲɲ Staj̃o na ñɟñāɟ ; ñō
 māɟ aɲɲ Staj̃o an p̃eac̃aj̃o do c̃aj̃t̃x̃eam an
 mbeata , ɟo b̃x̃ṽj̃zeam b̃āɟ , do ñēɲ Lān-
 b̃añam̃la , ɟan b̃P̃eac̃ão.

6. ɟɲɲ aɲɲ Uaɲɲ an b̃āɟ a t̃ā b̃neɟt̃ ñō
 (¹) C̃aj̃ll na ɟl̃ōɲne aɟɲɟ X̃oɟb̃ñɟɟ ɟ̃j̃oɲñṽde
 ɟ̃l̃aj̃t̃ɟ D̃ē.

C. C̃j̃oɲñaɟ ɟɟ c̃ōɲ d̃h̃ñn ɟm̃ṽaj̃nẽão aɲɲ an
 m̃b̃neɟt̃eam̃naɟ?

F. ɟɟ c̃ōɲ d̃h̃ñn a ɟm̃ṽaj̃nẽão aɟɲɟ a c̃neɟ-
 dẽam̃ ɟo daɲɲɟɲoɲ , aɲɲ õT̃ṽɟ , ɟo m̃b̃ẽañt̃an
 b̃neɟt̃eam̃naɟ ɟā leɟt̃ oɲaɲñ aɲɲ Uaɲɲ an
 m̃b̃āɟ , aɟɲɟ b̃neɟt̃eam̃naɟ coɟt̃c̃j̃oɲñ aɲɲ
 d̃eɟnẽão an t̃S̃l̃ōɟaj̃l.

2. ɟo m̃b̃ẽañt̃an b̃neɟt̃eam̃naɟ aɲɲ ɟac̃
 S̃m̃ṽaj̃nẽão , aɲɲ ɟac̃ b̃ñjãt̃an , aɲɲ ɟac̃ ɟñj̃oɲñ
 aɟɲɟ aɲɲ ɟac̃ f̃aj̃ll̃j̃ze da ñDẽāɲñaɲan b̃
 t̃āɲñɟ C̃j̃all (²) c̃ṽɟaj̃ñn.

3. Nãc̃ ɟēɲoɲñ ɟaj̃ñn t̃an aɟɟ do d̃eṽnãm̃
 aɲɲ c̃eac̃tan doɲ d̃ā b̃neɟt̃eam̃naɟ.

4. ɟɲɲ ab̃ ē D̃l̃j̃zẽão D̃ē , beata aɟɲɟ b̃ñja-
 t̃na an S̃l̃āñṽj̃zteoɲa IOSX CR̃j̃OSD ɟɟ
 R̃jãɟṽl d̃an m̃b̃neɟt̃eam̃naɟ-ɟo.

5. ɟo ɟC̃ṽñɟ̃j̃dẽan a ñɟñj̃oɲñ ē aɲɲ a m̃ball ,
 ɟan T̃ñṽaj̃ze ɟan T̃ñōc̃aj̃ne do t̃aj̃ṽbẽānão
 d̃h̃ñn.

6. ɟo m̃b̃aj̃o na P̃jañta aɟɲɟ an L̃ṽac̃ S̃l̃o.

(¹) C̃aj̃llẽam̃aj̃n. || (²) D̃h̃ñn.

have lived ; if we spend our Life in the State of Grace ; we shall , according to all Appearance , die in the State of Grace ; or if we pass our Life in the State of Sin , we shall , in all Likelihood , die in the State of Sin. *Prov. 1. 24. &c. Eccli. 41. 1. &c. Rom. 2. 5, 6, 7, 8.*

6. That the Gaining or Losing of the Glory and everlasting Bliss of the Kingdom of God , depends on the Hour of Death. *Eccle. 3. c. 3. v. 9. c. 10. v.*

Q. How ought we to think of Judgment ?

A. We ought to consider and believe firmly , first , that we shall undergo a particular Judgment at the Hour of our Death , and a general Judgment at the End of the World. *Hebr. 9. 27. Apoc. 14. 13.*

2. That all our Thoughts , Words , Actions and Omissions since we came to the Use of Reason , shall be judged. *S. Mat. 12. 36.*

3. That there can be no Appeal from , nor Revoking of either Judgment. *S. Mat. 25. 46.*

4. That the Law of God , the Life and Words of our Saviour JESUS CHRIST , are the Rule of our Judgment. *Rom. 2. 16.*

5. That it will be put in Execution upon the Spot , without shewing us either Pity or Mercy. *Hebr. 10. 31.*

6. That the Punishment and Reward appointed for us by our Judge , shall be everlasting. *S. Mat. 25. 46.*

Q. How

էայր ծիմեօճար առ տերեւեան ծիմի, Ծո-
ճիյօճիւնէ.

С. Сյոռնար ի՞նչ ճօրն ծիմի յիւրօրն Ծօ լա-
ծայրէ քա՛ ղ արա?

Բ. ի՞նչ ճօրն ծիմի ա ղտրայեաժ, աշրհ ա ճիւ-
ղեան յօ ղայնչօրն, այր ծԵ՛րհ, նա՛ ղ քայեքձ
ան Ծրնչ ղամանա յիւր Ծե՛ յօ ղրա՛.

2. յօ տելար ղա՛ լօրչաժ աշրհ ղա՛ յՇերչաժ
երօրն Շօրր աշրհ Անան այր քեաժ նա Տյօր-
րիւղեաճա.

3. յօ ղիւղեօնչար յա՛ Օլե, աշրհ յա՛
Այնեքք այր առ քե՛րն ղտրայեաժ, յան
(¹) քօրտաճ նա Տրայնեար այր ղիւ.

4. յօ տելար Շիւնն այր (²) ճօշրայր ղա՛
յՇիւրնն աշրհ ղա՛ քերբաժ այր քեաժ ղար Ծա
նա Ծիւ.

С. Сյոռնար ի՞նչ ճօրն ծիմի ղարեաժ այր քլայ-
լեար Ծե՛?

Բ. ի՞նչ ճօրն ղտրայեաժ յօ տիւլ, այր ծԵ՛րհ,
նա՛ ղիւղեօնչար այր Ծրօնչ ղեանիւնէ Օլե
այր ղիւ, Ծօ լօժ Անա նա Շօրր.

2. յօ տելար լյօնա Ծօ յա՛ ղիւ մայր.

3. յօ ղքայեքձ Ծա Աչար ղայր Աչար ղ,
ՅՕՏԱ ՇՐՅՕՏԾ, Միւր ՕյՅ աշրհ նա Նլօրն
իւ.

4. յօ տելար ա յՇօրր ո՞ ղլօրնար, Ծօ-
մարծա, շիւրէ, շրաքա՛, քօլլքեա՛.

5. յօ տելար այր Աօյնեար աշրհ ա Տերն

(¹) Տօլալ.

|| (²) Շօրրչար.

իւրիւղե,

Q. How are we to consider on Hell ?

A. We ought to think , and firmly believe , first , that the Damned shall never see the Face of God. *Psf.* 48. 12.

2. That they shall burn and be tortured both in Body and Soul during Eternity. *Is.* 33. 14. *Apoc.* 20. 10.

3. That they shall suffer all the Evil , and all the Misery , that can be thought of , without any Comfort or Rest. *Revel.* 20. 10.

4. That the Worm of their Conscience shall be gnawing and tearing them , whilst God is God. *S. Mar.* 9. 43 , 45.

Q. How ought we to think on the Kingdom of Heaven ?

A. We ought to think often , first , that the Blessed shall suffer no Kind of Evil , in Regard of either Body or Soul. *Apoc.* 7. 16. &c.

2. That they shall abound with all good Things. *Psf.* 35. 9.

3. That they shall see God Face to Face , JESUS CHRIST , the Virgin Mary and all the Saints. *1. Cor.* 13. 12. *Hebr.* 12. 23 , 28.

4. That their Bodies shall be glorious , immortal , active , vigorous and bright. *1. Cor.* 15. 42. &c.

5. That they shall possess everlasting Joy and Happiness , without any Danger or Apprehension of ever losing them : in a Word , *that the Eye hath*
not

րյօրրոյժե, չան լօջալ նա Եաշլա ա (¹) չՇալ-
 Լեաժ: ան խօն-բօժալ, « նա՛նք Երաժայժ Տիլ, նա՛նք
 « չՇալայժ Երաչ, աշրհ նա՛նք ան րմրայն
 « Շրօյժե ան Ծրնե նա Նեյթե Ծրլլմայժ Ծյա
 « Ծօ՛ն Ծրօյնժ իրաժնիչեալ է.

Եօրաժ նա տերեւտնիչեաժ-դօ.

1. Խ հԵլիչեարնա, տաճարն իրաճա ծան րմրայ-
 նեաժ յօ տայնեա՛ն չա՛ն րլե Լա, Մայօյն աշրհ
 Երաժնօնա, ան նա շեյթե Շրյօժայժ Ծեյժյօ-
 նա՛նք-դօ. 2. Եաճարն ծան տրե՛ Ծօ Միօն-տրօժայնե,
 ա շեյթ օլլան շրմ Եայր Ծրաճայլ ան Տաճո նա
 նիրաճ. 3. Եայնչիւթաժ Խիտնիչե Ծօ ծերնան
 ան Տօն մօ րեաժաժ րան ԵՏօջալ-դօ, շրմ Ծօ
 Շիրայժ - Երեյթեանայր Ծօ րեաժնաժ, աշրհ
 շրմ նա՛նք ԾԵլլչիյժե րյօր յօ հյրնյօնն մե.
 4. ԵԼօն-մարծխայժ մե մ'Խննյանտա աշրհ Ծօ
 ծերնաժ Ծյիժյօլլ ան մօ Եաժա Ծօ շալթեան յօ
 նլօմտա, շրմ յօ միյր մե, տրե՛ Լրայիչեաժ
 ԵՕՏ Խ ՇՐ յՕՏ Ծ, Տօնայր աշրհ Տերն Ծրաճայլ
 ա Երլայթեանայր Ծե, յօ Տօջալ նա Տօջալ.

(¹) չՇալլեանրն.

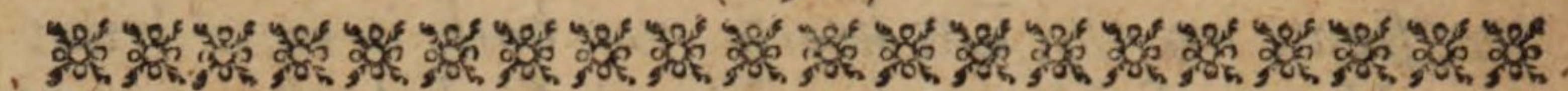


not seen , nor the Ear heard ; nor hath it enter'd into the Heart of Man what Things God hath prepared for those who love him. S. Jo. 16. 22. 1. Cor. 2. 9.

The Fruit of these Considerations.

1. First , O Lord , give me the Grace to think with Benefit every day , Morning and Evening , on these four last Things. 2. Grant me through thy great Mercy , to be prepared to die in the State of Grace. 3. I shall endeavour to do Penance for my Sins in this Life , in Order to escape thy severe Judgment , and that I may not be cast down into Hell. 4. I shall mortify my inordinate Passions , and strive to spend my Life holily , to the End I may , through the Merits of JESUS-CHRIST , be worthy of enjoying the Bliss and Happiness of the Kingdom of God , for ever and ever.





Α Ν 16. Λ Ε Ι Ξ Ι Ο Ν Ν.

Do na Svājlce jzjb Chřojdamla azry do na
Deāzobryb.

C. Credo jy Svājlce Chřojdamyl ann?

F. Α τὰ Cymay azry Eāryzdeact
do jebmjo, tpe jnāya Dē, cym na nDeāz-
Ojbreacā, azry zac jnoīa bjoj tajtne-
mac a Lātajn Dē, do devnam zo rojbjn.

C. Cā mējo Svājlce djaža ann?

F. Α τῆς, Cpejdeam, Dōtcaz azry jnā.

C. Credo jy Cpejdeam ann?

F. Do labnaman ajn ceana; azry lajbeo-
nam ajn an Dōtcaz jy an zCeatnamā Rann.

C. Credo jy jnā nō Captrinnact ann?

F. Α τὰ Svājlce do jebmjo o'n Spjonad
nōm, azry do bejn dñm Dja do jnādvzad
ōy Cjonn zac yle Nejte, man jeall ajn xējn;
azry xōy an zComary a man yjn xējn, ajn
Son Dē.

C. An bryl d'jacaib opajnn an tSvājlce-
ry do bejt azynn?

F. Α τὰ zo cjunte; ojn nj xējojn Xojn-neac
do jlānvzad zan j.

C. Cjonnay ajtneocam zo njnādvzeamyo
Dja o'y Cjonn zac yle Nejte?

F. Nj



THE 16. LESSON.

Of the Christian Virtues, and good Works.

Q. What is a Christian Virtue?

A. It is a Power and Facility, which we acquire by the Grace of God, to do good Works, and whatever is agreeable in the Sight of God, with Chearfulness.

Q. How many Theological or divine Virtues are there?

A. Three; Faith, Hope and Charity. 1. Cor. 13. 13.

Q. What is Faith?

A. We have already spoken of it; and shall speak of Hope in the fourth Part.

Q. What is Charity?

A. It is a Virtue we receive from the Holy Ghost, which makes us love God above all Things, for his own Sake; and likewise our Neighbour as ourselves, for God's Sake.

Q. Are we bound to have this Virtue?

A. Yes, most certainly; for no one can be saved without it. 1. Cor. 13. 1, 2. &c.

Q. How shall we know, that we have the Love of God above all Things?

N

A. There

F. Nj bŕvŕl Coŕmarŕa aŕn bŕt jŕ ŕeāŕŕ jona
 aŕ ŕCoŕmarŕa do ŕŕāōŕŕŕāō mar ŕjŕŕ ŕējŕ;
 bŕŕ jŕ bŕeŕŕŕāō a ŕāō, ŕo nŕŕāōŕŕŕeāŕŕŕ
 Dŕa, aŕ tan naō nŕŕāōŕŕŕeāŕŕŕ aŕ ŕCo-
 marŕa.

С. Ёюннау ҫӱр аҫнеосам, ҫо бҫнл ҫрӱд
аҫнни аҫр Дһа, аҫн аҫр аҫ ҫҫоманҫаҫ?

Բ. Այժնեօճառ է այր առ ի Ծեօյօյնսն ; զոր
 ար այժնիշէար առ Տրառն այր ա տօրած , ար
 առ ՅՇըճոնա , այժնեօճար առ Ծեօյօնիւն այր ա
 Արարառ ծօն Բաշկիւր , աշրր այր ա ծեօյօյն-
 րեաճայն .

С. Сѧ мѣсто Сїневѣ Деѧгоубне ани?

ϝ. Α τριζο (1) γρηναδας, εαδον, Τρογ-
ζαδ, Δειρε αζρυ υρηαιζ.

C. Cpevto do na Deāzoi breacai b-γ) nē zCrv.
tūze amlojo, zo nzmāōn tūze amno ar zCoīmar-
γα.

Ϝ. R₁Ϝ an Dējric, eadon, nē h0jbrijb na Tnō:
cajpe.

С. Сѧ мѣждѣ Обачи трѣсаше аѣ нѣ Снѣрѣ
Дѣице ани?

f. X ceatajn devz, eadon, react nobjne
componda, azry react nobjne rponadalta.

С. Хван Ојбре сопрорѣа на Трѣцајне?

f. Χρη' οτ' ἔγ' , βλαδ' το' ταδα η'τ' το' η' Ο'εηαδ'.

2. Θεός τοῦ (²) ἵσταται. 3. Ἐνδοῦ τοῦ Νόου.

4. (3) Хождѣаѣт до'н (4) Чхојзпјѣаѣ. 5. Свайнт

(¹) Ρηιονγαρᾱλτα.

(²) Тарттар.

(³) $\mathcal{L} \circ \gamma \circ j_n$.

(4) Деорнѣ.

A. There is no better Sign of it , than to love our Neighbour as ourselves ; for it is false to say , that we love God , when we love not our Neighbour.
1. *S. Jo. 4. 20.*

Q. How yet shall we know , that we love God and our Neighbour ?

A. We shall know it by our good Works ; for as the Tree is known by its Fruit , so shall the righteous Man be known by his Obedience to the Church , and by his good Works. *S. Mat. 7. 16. &c.*

Q. How many Kinds of good Works are there ?

A. There are three principal ones , to wit , Fasting , Alms-deeds and Prayer ?

Q. By which of these good Works do we prove , that we love our Neighbour ?

A. By Alms-deeds , that is , by the Works of Mercy.

Q. How many Kinds of Alms-deeds , or Works of Mercy , are there ?

A. Fourteen , to wit , seven corporal Works , and seven spiritual.

Q. Say the seven Corporal Works of Mercy.

A. To feed the Hungry. 2. To give Drink to the Thirsty. 3. To cloath the Naked. 4. To harbour the Harbourless. 5. To visit the Sick. 6. To visit and relieve the Imprisoned. 7. To bury the Dead. *S. Mat. 25. c. 35 , 36. v. 26. c. 10. v.*

аз Եսլանայօ. 6. Շրայտ аз бнայօյօ, азրү а
 бѣрау҃злаօ. 7. на Мајнօ д'аօлацаօ.

С. Աբայր Օյբրեաճа րթօրավալта на Трօ-
 цајне.

Բ. 1. Ան տԱյնօթօյաճ do տազաу҃. 2. Ան
 Բеацаճ do րթրеазաօ. 3. Сомајнle табайнт
 do'н Тѣ а та на Рјаճтанау. 4. Երзсօյн d'ѣ-
 ланз 3օ րօյзјоеаճ. 5. 3աճ Оle dā нДевнтар
 օհին do мајтеаօ. 6. Sօlāу nօ Мејրнеаճ та-
 байнт do Лrѣт аи Dobнօյн. 7. 3нօе ајн беоօ-
 ајօ азрү ајн мапօнօ, азрү ајн Лrѣт аи
 нјнзнеама.

С. Сā hуајн ју мօ Лrајзеаճт Օյбրе на Трօ-
 цајне?

Բ. Ան таи нјтеар ј ајн Son Dѣ dā нјнօ,
 азрү do'н Тѣ ју мօ Рјаճтанау.

С. Снерд ѣ аи тОle ју сօյн օհին do мај-
 теаօ?

Բ. 3աճ нle Оle азрү Երзсօյн, dā մեрд,
 азрү dā մյոսса јаօ.

С. Снерд ѣ ју Лrаճ d'Օյбրнօ на Трօцајне?

Բ. Трօцајне օ Dhја аиуа тSօзal-уօ, азрү
 Rյօзաճт Neјне аиуа тSօзal ејle.

С. Снерд ју Сјинеаиуи do'н Дпојнз бјօу
 Спրаօ-срօյօеаճ нѣ боճтајօ?

Բ. Дејинјзе Дја, 3օ 3Сјинтеар бнејтеаи-
 нау 3аи Трօцајне, азрү Тејне րјօրннօе
 јујнн do'н Мhннтјн, наճ нДевнаи Трօцајне
 ајн օօյнօ leаттրомաճа.

Q. Say the Spiritual Works of Mercy.

A. 1. To instruct the Ignorant. 2. To admonish the Sinner. 3. To give Counsel to the Doubtful. 4. To suffer Injuries patiently. 5. To forgive Offences. 6. To comfort or encourage the Afflicted. 7. To pray for the Living and the Dead, and for our Persecutors. *Prov.* 14. 34. *Gal.* 6. 1. *Job.* 29. 21. *Rom.* 12. 17. &c. 2. *Cor.* 1. 4. *S. Mat.* 5. 44. *S. Jam.* 5. 16.

Q. When is it, that a Work of Mercy is most meritorious?

A. When it is really done for God's Sake, and applied to the Person that stands most in Need of it.

Q. What are the Offences, we ought to forgive?

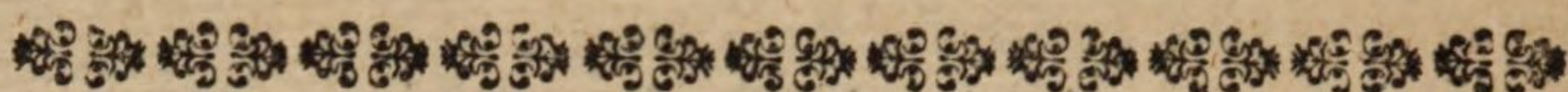
A. All Offences and Injuries, let them be never so great, and so many. *S. Mat.* 18. 21, 22.

Q. What is the Reward of the Works of Mercy?

A. Mercy from God in this Life, and the Kingdom of Heaven in the other. *S. Mat.* 25. 34, 35.

Q. What shall be the Lot of those, who are hard-hearted to the Poor?

A. God affirmeth, that Judgment without Mercy, and the everlasting Fire of Hell are allotted to those, who shew no Mercy to Persons in Distress. *S. Mat.* 25. 41. &c.



AN 17. LÉ J 3 J O N N.

Do na Svājlcej3j6 (¹) brnaðvraća.

C. Cā mējo Svājlce brnaðvraća ann?

f. Cejtre Svājlcejðe, eaððn, (²) 3ljocaγ, Ceart, Neart azvγ Meaγanðact.

C. Cnevð γā ðTr3tan Svājlcejðe brnaðvraća onta?

f. Do br33 3vγ ab jað jγ Tojbreacā, brn; azvγ, maγ a ðeart3, (³) Uajtnj3e do mōnān Svājlceað o3e.

C. Cnevð jγ 3ljocaγ ann?

f. Svājlce do cveaγ γjn ann ar 3Coγ mēvð, cvm nac meallv3e γjn γējn, azvγ nac meallvam3jγ Cāc o3e; azvγ cvm 3ac Ne3te do ðevnaγ ann a Am γējn maγ jγ (⁴) cvbe.

C. Cnevð jγ Ceart ann?

f. Svājlce do bejn onγjn a Chvð γējn do tabajnt do 3ac 3n.

C. Cnevð jγ Neart ann?

f. Svājlce do bejn Me3vneac ðγjn cvm 3ac Dočajγ, 3ac 3va3e, azvγ cvm bājγ γējn

(¹) Caγnðjonāltā.

(²) Cn3onnact.



(³) Tvγljðe.

(⁴) cōjn.

THE 17. LESSON.

Of the Cardinal Virtues.

Q. **H**ow many Cardinal Virtues are there?

A. Four ; Prudence , Justice , Fortitude and Temperance.

Q. Why are they called Cardinal Virtues?

A. Because they are the Hinges , as it were , or the Fountains of many other Virtues.

Q. What is Prudence?

A. It is a Virtue which makes us wary , that we ourselves be not deceived , nor deceive others ; and that we do all Things , in their proper Time and Manner. *Prov.* 15. c. 21. v. 16. c. 16. v. *Eccli.* 3. 32. *S. Mat.* 10. 16.

Q. What is Justice?

A. A Virtue which makes us render his Due to every one.

Q. What is Fortitude?

A. A Virtue which gives us Courage to endure all Hardships , Dangers , and Death itself , for our Faith and the Service of God. *Prov.* 28. 1. *S. Mat.* 10. 28.

ḡṽrlanz aſſ Son an ʒCpejɔjɪn aʒvɹ ʒnoʦhʒe
Dē.

C. Cpevɔ jɹ Meaɣanɔaʦt anɪ?

f. Svḡājlce tɹē ʒCɹɪjɪjɔ Spjan nē an
nXɪnɪjanaɪb?

C. Cpevɔ jaɔ na Svḡājlceɔe oɹle, jɹ mō jaɹ-
naɣ an Slānɹʒteɔjɪn oɹɪnɪn ɔo le anɪnɪn?

f. Uɹjɹle, ʃoɹʒɔ, Ce anɪɣaʦt, ʒe anɪnɹʒ-
e aʦt, aʒvɹ Xɹe aʦaɣ.



X N 18. L É J ʒ J O N N.

Do na h0ʦt mbe anɪaʦaɪb.

C. Cpevɔ ḡā nʒoɹne anɪ tɹ na h0ʦt mbe an-
naʦaɔa?

f. Do na h0ʦt mbe anɪaʦtaɪb, ɔo beɹɪ Cɹjɔɹɔ
ɔo Lvʦt na Svḡājlce aɔ, aʒvɹ na nDe āʒoɹb-
ne aʦaɔ.

C. Xbaɹɪ jaɔ maɹ a tājɔ ɹjɔɹ jɹ an tSoɹɹ-
ʒevl?

f. 1. » jɹ be anɪnɹʒte na boɹʦt a Spɹɔnaɔ;
» bɹɪ jɹ leo Rjɔʒaʦt Neɹɪe.

2. » jɹ be anɪnɹʒte na Dloɹne ce anɪnɹʒte;
» bɹɪ bjaɪɔ Seɹlb na Talɪan aca.

3. » jɹ be anɪnɹʒte an Dɹonɹ ɔo nɹ Dobɹɔn;
» bɹɪ cɹɪɣɹɔe an Sólāɣ oɹta.

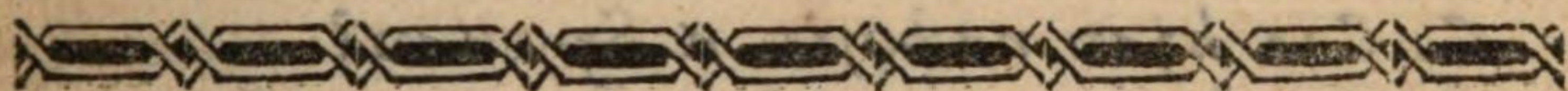
4. » jɹ

Q. What is Temperance?

A. A Virtue whereby we bridle our inordinate Desires. *Eccli.* 37. 34. 1. *Theff.* 5. 21. 1. *S. Pet.* 2. 11.

Q. What are the other Virtues, which our Saviour chiefly requires of us to pursue?

A. Humility, Patience, Meekness, Chastity and Vigilance. *S. Mar.* 13. 33, 34, 35, 37. *S. Mat.* 11. 24. *S. Luk.* 21. 19. *S. Mat.* 5. 28.



T H E 18. L E S S O N.

Of the eight Beatitudes.

Q. **W**hat do you call the eight Beatitudes?

A. The eight Blessings, which Christ gives to the Virtuous, and to such as practise good Works.

Q. Say them, as they are set down in the Gospel.

A. 1. *Blessed are the Poor in Spirit; for theirs is the Kingdom of Heaven.*

2. *Blessed are the Meek; for they shall possess the Land.*

3. *Blessed are they that mourn; for they shall be comforted.*

4. *Blessed*

4. *Blessed are they that hunger and thirst after Justice ; for they shall be filled.*

5. *Blessed are the Merciful ; for they shall obtain Mercy.*

6. *Blessed are the Clean of Heart ; for they shall see God.*

7. *Blessed are the Peace-makers ; for they shall be called the Children of God.*

8. *Blessed are they that suffer Persecution for Justice Sake ; for theirs is the Kingdom of God. S. Mat. 5. 3. &c.*

Q. Who are the Poor in Spirit ?

A. Those that are humble of Heart , and not tyed to earthly Things.

Q. Who are the Meek ?

A. Those who patiently endure Affronts and Injustice ; and whose Reward is the Land of the Living , that is , the Kingdom of Heaven.

Q. Who are those that mourn ?

A. The People that bewail bitterly their own Sins , and those of others ; and who shall therefore receive unspeakable Comfort in Heaven.

Q. Who are those that hunger and thirst after Justice ?

A. Those that have a great Desire of advancing daily in Virtue.

Q. How

С. Сѡннаѣ а гѣггеосѣи јад?

Բ. Բէ հյօմաճանլաճտ իսթօծիյր աշրր խօյծ-
իյր իլաշիյր Ծէ.

С. Сја ђа нѡѡнеани тѣ лѣт на Тро-
саје?

Ѣ. До на Дѡниѣ до бѣи маѣте аѣннаѣ д'а
Зѡмарѣаи, до бѣюу дѣицеаѣ, сѣиѣаицеаѣ
нѣ лѣѣт лѣаѣтпои; аѣнуу д'аи лѣаѣт Сѡѣаи
Маѣте аѣннаѣ аѣнуу Трѡѣаиѣ ѡ Дѣа.

C. Cja hjad lreč an čnoje žlojn?

f. An mēntjn ʒan (¹) ʒojm, ʒan Urcōjō,
az naē bērl Cmojōe trʒta do pēacaō ajn
bjt; azvr dā bējʒ rjn, do ējfeay azvr do
rejlbeocay Dja ʒo rʒojnrvōe.

C. Cja hjad lvcit đevnta na Sjočcāna?

f. Na Dlojue do ymactryze ar a nXjnnjan-
ta coimajr yjn, zo mbjd a Sjoťcājn nē Dja,
nyr an zCoimaryajn, azry leo řējn; azry do
nj Djtćjoll ajn řjoťcājn do đernam jojn
Chāc oje; azry dā nzojnťear, yme yjn, Clann.
Dē azry Coimajzryđe Chryjorđ ajn Neam.

C. Cja hjad rjn řnljnžear jnžnejm a jn Son
an Che jnt?

ƒ. Xñ Dneam aſn a ƒCvntean Dſbnt, nò
 braſne aò ƒā an ƒCneſdean (²) ƒſne do ƒoſ-
 naò, nò ƒā na Svāſlce aò do leannyn; nò
 a tā vllañ cym bāſſ ƒēſn d'ſvlang, ƒnl
 ƒſonitōc aſoſſ an Xſaſō ceacſtan oſob.

C. An b̄yr̄l rē aḡn an lājm-ne na Srvājl-

(1) $M_{h\alpha} L_j r$.

И (2) ѿ ѿиуиуи ас.

Q. How will they be filled?

A. With the Abundance of the Riches and Joys of the Kingdom of God.

Q. Whom do you call the *Merciful*?

A. Such as forgive their Neighbour, and are charitable, and serviceable to the Distressed; and whose Reward is Forgiveness and Mercy from God.

Q. Who are the *Clean of Heart*?

A. The Innocent and Harmless, whose Hearts are not tyed to any Sin; and therefore shall see and possess God eternally.

Q. Who are the *Peace-makers*?

A. Those, who subdue their Passions so well, that they are in Peace with God, with their Neighbour and with themselves; and that endeavour to make Peace among others; and who, upon that Account, are call'd the Children of God and Coheirs of Christ in Heaven.

Q. Who are those that *suffer Persecution for Justice Sake*?

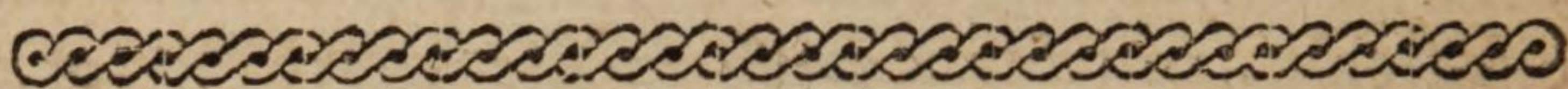
A. Such as are banish'd, or put to Trouble for maintaining the true Faith, and for following Virtue; or that are ready to suffer Death itself, sooner than offend against either.

Q. Does it depend of us to practise all these Virtues and good Works, and avoid the detestable Sins, whereof we have spoken?

A. It

ceadā azvŕ na Deāzōjbneacā-ro vŕle do leaŕ-
mŕn , azvŕ na Peacajde žnājneamla , aŕn
aŕ labnaman do ŕeacnað?

f. X tā žan Xmarvŕ , majle nē žnāŕajb
Dē.



X N 19. L É J Ž J O N N.

Do žnāŕajb Dē.

C. C Revo jŕ Cjall do žnāŕajb Dē?

f. Cjallvžjð a žCoŕtcjune žac vŕle taban-
tvŕ da bŕāžamvð an Xjŕze ó Dhja ; azvŕ
žac vŕle majt da nDeāpnajð žo fjalman
ðŕnn , azvŕ nac aŕ tŕlleaman aŕn Xon-ŕon
rad.

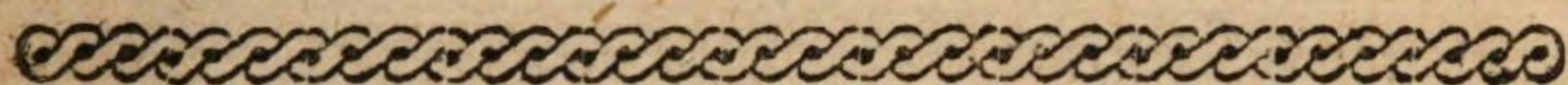
C. Cā mējð Cjnevl žnāŕ ann?

f. jŕ jomða ŕjn ; a tā Cvð ðjób Nāðŕŕta ;
man a tājð Složal , Slājnte , Neant , Tvžŕe ,
&c. Cvð oŕle óŕ Cjonn Nāðŕne , man a tājð
joncolnŕžad Mhje Dē , fraŕžlad an Chjnð
Dlonna , &c. a tā Cvð ðjób a Tlob a mŕž
ðjnn , man a tājð Teazavž an tSojŕžējl , aŕ
nžajmŕŕm an Chnejojm , &c. azvŕ Cvð oŕle
jmneaðónac nð Tlob a ŕtjž ðjnn , man a tājð
Cnejdeam , Dótcav , žnāð , &c.

C. Cnevo žo ŕvŕnaðac tŕžearŕ tŕ nē žnā-
ŕajb Dē?

f. Tvžjm na Tjodlajceadā neāmðā , do
ððjnteav

A. It does undoubtedly , with the Assistance of God's Grace.



T H E 19. L E S S O N.

Of the Grace of God.

Q. **W**hat means the Grace of God ?

A. It means, in general, every Gift freely bestow'd upon us by God ; and all the Good he has liberally done us , and we have , in no Wise , deserved of him.

Q. How many Kinds of Graces are there ?

A. They are many ; some are *Natural* , as Life , Health , Strength , Understanding , &c. & others *Supernatural* , such as the Incarnation of the Son of God , the Redemption of Mankind , &c. some are *Exteriour* or outward , as the Preaching of the Gospel , our Vocation to the Faith , &c. others are *Interiour* or within us ; as Faith , Hope , Charity , &c.

Q. What do you chiefly understand by the Grace of God ?

A. I understand the heavenly Gifts , which God ,
through

Ծօյնտեալ Ծյա, Երբ ու Մհօր ինծեայրբ Կէյն,
 աշրբ մար չեալ ալիւրայ չեալ յօՏ խրյօՏ Ծ,
 ան ալ չհօյն, իմ ալ ինչաւ զ Քիւսաւ,
 աշրբ իմ յօ ինչիւրեւ իմ ինչ ալ իմ
 ինչաւ.

С. Сѧ мѣждѣ Сїевѣлѣ Знѧѣ до добѣте аѣ Дїа
аиѣ аѣ ЗСрѣѣде ?

f. Dhā Chjnerl, eadōn, ʒnaɾa Coimnɪʒeacā
aʒrɪ ʒnāɾa ʒnʃomantacā.

C. Cnevd trizjn ne žnārajb Comnriž-
eaca?

Ѳ. На Знѣа ѳанау азуръ соинижеау ани
ар нѣнамъ, маи а тѣю на тріј Србѣлсеаѡа
ѡаѡа, Срејдеаи, Дѡтѣау, азуръ Знѣѡ; нѡ
на Знѣа ѡѡланау рини ѡ реасаѡ, азуръ ѡѡ
нѡмау рини.

C. Cnevo tvear ty ne, Zmarajb Znjomar-
taca?

f. Na žnāra (¹) Lva jmeača, do tjeaŕ
azvŕ jmtjeaŕ, do jojlŕjeaŕ an oTrje,
azvŕ žlvaŕjeaŕ an oToj črm an Uje do
jeačnad, azvŕ črm Maŕteaŕa do đevnaŕ.

C. An b̃xvlijo na žnāra mjačtanac̃ črm
žac̃ Deāžojbe?

f. X тајо нѡ нјастанаѡ ѡвѣмъ заѡ Ѣвѣ
азуръ заѡ Ѣнѣомѣ, до тѣјо а Соѡаръ ѡ'аръ
нѣнамъ.

С. Насъ хѣжди ѡѣни Среждати до злаци;

(¹) Уинлѡдеаца.

through his own great Mercy ; and the Merits of JESUS CHRIST , infuses into our Hearts , to cleanse us from Sin , and enable us to work out our Salvation.

Q. How many Sorts of Grace doth God infuse into our Souls ?

A. Two Sorts , to wit , *Habitual* and *Actual* Grace.

Q. What do you understand by *Habitual* Grace ?

A. The Graces which remain and dwell in our Soul , such are the three divine Virtues , Faith , Hope and Charity , or the Graces which cleanse us from Sin , and sanctify us. *S. Jo.* 14. 16 , 17 , 25 , *Rom.* 8. 9 , 11. *Eph.* 3. 17. 2 *Tim.* 1. 5 , 14. *S. Jam.* 4 5.

Q. What do you understand by *Actual* Grace ?

A. The transitory Graces , which come and go ; which enlighten our Understanding , and move the Will to shun Evil , and do Good. *Psf.* 22. 6. *Psf.* 58. 11. *Phil.* 2. 13. *S. Jam.* 1. 7.

Q. Is *Grace* necessary for every good Work ?

A. It is absolutely necessary, for every Work and Action , that contributes to our Salvation. *If.* 26. 12. *S. Jo.* 3. 27. 1. *Cor.* 4. c. 7. v. 12. c. 6. v.

Q. Cannot we , without the Assistance of *Grace* , receive the Faith , when it is preached to us ?

O

A. No:

A. No : we can have neither Faith , nor Hope , nor Charity , as it behoveth , without another *Grace* , which prepares and strengthens the Soul for receiving these divine Virtues. *S. Jo. 6. c. 44, 66. v. 15. c. 5. v. 1. S. Jo. 4. 10. Act. 16. 14. Cons. Trid. Sess. 6. Can. 3.*

Q. Cannot we , if we have Faith , Hope and Charity , keep the Commandments of God and the Church , without *Actual Grace* ?

A. We can neither begin nor finish any Action , tending to our Salvation , without an *Actual Assistance* from God , through JESUS CHRIST. *1. Cor. 12. 6. Phil. 2. 13.*

Q. Can we not , at least , by our own proper Force , pray to God , and beg and obtain *Grace* of him ?

A. We cannot ; for without the *Grace* of the Holy Ghost , *we know not even what we should pray for , as we ought.* *Rom. 8. 26.*

Q. What ! have we not Free-will ?

A. We have certainly ; but since our first Father Adam's Fall , it is weak and prone to Evil. Moreover , if our Free-will were in its first Force , we could not make one Step towards the Kingdom of Heaven , without a supernatural Help ; wherefore it is no Wonder now , that *we are not sufficient of ourselves to think of any Thing , as from ourselves , but*
O ij that

10 Կա՛ն ալի Խօյն-իյ շմարալեա՛ծ յալի Կէյի, մալ
 20 յալի Կէյի; ա՛տ Յրի ա՛ծ օ Ծիյա ա տա՛ ալ ՅԵր-
 30 մալ.

С. Сноуиар, мау хјор уи, а та тоуи уѡр
азуи?

f. Аи мѣсто зо моримѡмъ , зврѣ аб ѹѣстоу
дѣни сомоубривзѡмъ мѣ змѡрабѡ дѣ , нѡ сврѣ
на нѣзѡмъ азврѣ джѣлтаѡмъ; ѡмъ нѣ бѣнѣлѣмъ
члѡвѣкъ Рѣстѡнаѣ аи бѣтѣ до тѣмъ чѣстѡаи
дѣмъ.

C. An de arōta, ʒr̥n xējōjn l̥jn c̥r̥n an
X̥ʒaʔō ʒhr̥āʔ Dē?

f. jr nō de arēta; ōjn xarxlon! cymjto na
nāzajō zo laeteanvrl, azrv com mjnc azrv
nac leantlojo na Deāzvmrajntje, do berj
Dja dñni.

С. Хи бѣхл рѣ ах ах зсрмат, маиле рѣ
срзнат на нзмат, на ххтеанта до сойм.
лжонат?

f. X тѣ зо де арѣта; « бж до їз ѿи^а на
 • хуле Неїте до ѣвнѣи юнн JOSX CRJOSD,
 • ноѣ до не артвїзе ар їнн нѣ на їнѣ арѣ. ^б до
 • бѣдар Sacарїар азвр Elїrabet арѣн їн-
 • ернѣ а бїрѣднїре Дѣ, аз їнѣ ар їнн
 • Тобѣїн анн нїе Xїте арѣ ар азвр Орднїз-
 • їѣ ан Тїзе арна.

С. Хи ѿтвѣзани Дѣа (') леоп-ѣмѣа ѿнни
сѣм а Хиѣантѣа до сѣмѣрѣа.

(¹) $\mathfrak{Z}\mu\bar{\alpha}\gamma\alpha$ $\mathfrak{Z}\mathfrak{o}$ $\mathfrak{L}\mathfrak{e}\mathfrak{o}\mu$

that our Sufficiency is from God. 2. Cor. 3. 5. Conc. Trid. Sess. 6. Can. 1.

Q. If that be true, how have we Free-will?

A. Chiefly, in as much as we can cooperate with the Grace of God, or resist and reject it; for we are under no Necessity in Regard of either the one, or the other. *Gen.* 4. 7. *Deutr.* 30. 19. *Jos.* 24. 15. *Pf.* 31. 9. *Pf.* 89. 3. *Eccli.* 14. 15. &c. *S. Mat.* 6. 33. *Rom.* 8. 13. *1. Cor.* 7. 37.

Q. Is it certain, that we can resist the Grace of God?

A. It is most certain; for alas! we resist it daily, and as often as we do not follow the good Thoughts, which God inspires us with. *Act.* 7. 51. *2. Cor.* 6. 1. *Hebr.* 12. 15.

Q. Is it in our Power, with the Help of Grace, to fulfill the Commandments?

Q. It is for certain; ^a for we can do all Things in JESUS CHRIST, who strengthens us. ^b Zacharias and Elizabeth were both just in the Sight of God, walking blameless in all the Commandments and Ordinances of the Lord. ^a *Phil.* 4. 13. ^b *S. Luk.* 1. 6.

Q. Does God give us sufficient Grace to keep the Commandments?

ƒ. Do bejn zo cunte; ójn a tā Dja nó ceant
azvř nó trócajreac nē hūalac ajn bjt do
cřn onřnn, nac řējōjn dñnn d'jomcřn; žj-
deatō nř řējōjn dñnn Xjteahta-řan do cōjm-
ljonatō, man jř cōjn, nā brajō do brejt ajn
Chatřžtjb an Djabřl, an tSłōžajl azvř na
Colna, žan Cvnřnam neāmda ó Dhja, tne
JOSA CRJOSD; jonnay žřn řollay, zo dTr-
žann Dja leon-cvnřnam dñnn nē na Dhljž-
eatō do cōjmljonatō.

C. Nac an břējōjn nē Dja, žan řjžceant
ajn bjt, an břāžbājl a nDoncāday, azvř a
žCōjn Pheacajō na Sjnřean; azvř dā břjž
řjn, a žhřāřa azvř řjōř a dljžjō do djl-
tatō onřnn?

ƒ. Do břējōjn žan Xīmanřř; aml man
d'řāž řē na hXjnžjl řařřřřřmaca: žjdeatō
nř deāřnaajō amlřō řjn nřř an žCjneatō dlon-
na; ójn « nřon cōjžjl řē lon Mhac dřleay řējn,
» acť do trž ajn an Sojn-ne řle ē; azvř nř
» ajn Son an břeacajō-ne amlājn, acť řōř ajn
» Son řeacatō an Domřn řle; řme řjn, bejn
řē a Reacť nłmta dñnn, azvř žhřāřa nē
na cōjmljonatō.

C. Nac řējōjn nē Dja, a noř řējn, žan
řvžcōjn ajn bjt do dervnam onřnn, řolvř a
Dhljžjō, azvř a žhřāřa do djlřtatō onajnn?

ƒ. jř řējōjn zo deamōta; ójn a nřon žhřāřa,
nā (¹) břonntaay na žhřāřa, acť řjaća nó

(¹) břonntaay.

A. He does certainly ; for God is too just and too merciful to lay any Load upon us , which we are not able to bear ; but we cannot fulfill his Commandments , as we ought , nor overcome the Temptations of the World , the Flesh and the Devil , without a *Supernatural Help from God , through JESUS CHRIST* ; whence it is evident , that God gives us sufficient Assistance for accomplishing his Law.

Q. Could not God , without any Injustice , have left us in Darkness , and in the Guilt of Original Sin ; and therefore refuse us his Grace and the Knowledge of his Law ?

A. He could undoubtedly ; just as he hath left the Apostate Angels : yet he hath not dealt so with Mankind ; for *he spared not even his only Son , but delivered him for us all ; and not only for our Sins , but for the Sins of the whole World* ; wherefore , he gives us his holy Law , and Grace to fulfill it. *Hebr. 2. 16. Rom. 8. 32. 1. S. Jo. 2. 2.*

Q. Cannot God , even now , refuse us the Knowledge of his Law , and his Grace , without doing us any Injustice ?

A. He can certainly ; ^a for *Grace would not be Grace , nor a free Gift , but a Debt or Reward , if God were bound to Grant it to us.* Yet , through his own great Mercy and the Merits of JESUS

Lrac' Słotajm, dā mbejt d'Ualac' aji Dija a
 dTabajnt d'jnn. zjðe ad, tpe na Mhón-tñó-
 cajne fējn azvř Lraįzeac't JOSX CRjOSD,
 nj man řjn do nj; ac't do pējn a zeallamna,
 do bejn Cņne ad d'jnn vře, az pāð: «^b Tjzjð
 » ěvzam-řa vře a břvřtj corřta, azvř řā
 » Ualac', azvř do bevrjað mē fvanřzað d'lojb.
 » Tózbvð mo Chvřz-řj oraįb, azvř řořla-
 » mřz vaim, do břjz zo břvřjm ceannřaįze
 » azvř vřmal a zCņořðe: azvř do zervbtloj
 » Svaįmneay dā břř nĀmaja; břř a tā mo
 » Chvřz-řj Sājm, azvř m'Ualac' eadtrom.

C. An řjor, nac' dTpeįzeann Dja řjnn tar
 ējř zřř řojř oraįnn man řo, azvř zřř řab
 řjnn man Chloįnn dō fējn?

f. jř cįnte, nac' dTpeįzeann řē řjnn, nō
 zo dTpeįzmjð-ne aji dTřř ē; břř a tā Dja
 nō tñócajneac' azvř nō řjřmneac' ann a
 zeallamnajb.

C. Cņevd řā dTpeįzeann Dja řjnn?

f. řā třřřm a bPeac ad manbta.

C. An řēřojř na řnāřa, do tarřvřřzeay
 Dja vaįnn, d'řāřaįl aji ařř?

f. Ař řēřojř řan Āmavřř; zjðe ad, aji a
 řon řjnn, nā bnevřzað Āojř-neac' ē fējn zo
 djořřvřřze; břř jř mřņc do teazmavř, nac'
 břařřtar aji ařř řad, do břjz zo břvřřð mō-
 nān nac' nDevnann Ājřřřze, man jř dval.

C. An dTpeįzeann Dja řjnn zo hjomlān,
 an tar do třřřmřð a bPeac ad manbta?

f. Nj

CHRIST, he deals not so with us; but according to his Promises, he invites us all, saying: ^b *Come to me all you that labour, and are burthened, and I will refresh you. Take upon you my Yoke, and learn of me, because I am meek and humble of Heart: and you shall find Rest to your Souls; for my Yoke is sweet, and my Burthen light.* ^a Rom. 11. 6. ^b S. Mat. 11. 28, 29.

Q. Is it true, that God doth not forsake us, after he has thus called us, and adopted us for his Children?

A. It is certain, that he doth not forsake us, until we have first forsaken him; for God is most merciful and most faithful in his Promises. *Hebr.* 10. 23. 1. *S. Jo.* 1. 9. *Hebr.* 13. 5. *Conc. Trid. Sess.* 6. *Can.* 11.

Q. For what doth God forsake us?

A. For falling into mortal Sin.

Q. Can the Grace; which God withdraws from us, be recovered?

A. It can undoubtedly; but, let no Body, therefore, rashly flatter himself; for it often happens, that it is not recovered, because a great many do not repent, as they ought. *S. Mat.* 12. 45. *Hebr. c.* 6. v. 4, 5, &c. *c.* 10. v. 26, 27. &c.

Q. Doth God forsake us entirely, when we fall into mortal Sin?

A. No;

F. Nj tpejzeann; nj casllmjo an zCne-
deam aet ne hejzcepejdeam, na an nDótcau
aet ne hevdótcau. óy a cjonu ym, bj Dia
d'an nXtjazm, azvy d'an mbroydvjad zo
mnye, ne na znayab, cym Unnajze azvy
cym Xjtrnje.

C. An xjon, zo mýzlanu azvy zo mbroy-
dvjeann Dia an Peacac zo mnye cym Un-
najze azvy Xjtrnje?

F. Jy xjon, amyl man deambvjeau ye xejn
dñm, az nað: « ferc, ycaum az an Do-
» nau, azvy bjm dā bralað, mā ejjdeann
» Xojn-neac ne mo žvt, azvy zo byojzeolajð
» an Dopa, naea me a yteac cyze. Tajny
ym, cja he an Peacac, nac njojneann a
Chrojde e zo mnye, azvy nac motvjeann
žvt De dā dvraet azvy dā žlvaet cym
Unnje azvy Xjtrnje?

C. Cnevð e dejm ny an Dpojnz, do bejn
Clvau božan do žvt azvy do jazm De; do
» maylvjeau Spjoað na nžnāy, azvy do
» tancvynjeau Sajðbneau majteaau azvy
» xojžde an Tjeanna?

F. X dejm an Spjoað Nlōm, zo « dTajyzjo
» dōjb xejn fearz do nejn Chrvay a zCrojde
» Neamajtrjzjz, xā cōmajn lae na fejn-
» ze, azvy na hXmymne a byojlveoan
» Cejnt-bnejteamnvy De, azvy žvm Nj nō
» bložlac tvym a Lāmajb an De bj.

C. An dTylljo Pjonvy mōm xā bejt az xjon-
cym an Xjazð žota azvy žnāy De?

F. Nj

A. No ; we lose not our Faith , but by Infidelity ; nor our Hope , but by Despair. Moreover , God recalls and excites us often , by his Grace , to Prayer and Repentance, 1. Cor. 13. 2. Conc. Trid. Sess. 6. c. 15.

Q. Is it true , that God doth often awake and excite the Sinner to Prayer and Repentance ?

A. It is , as he affirmeth himself , saying : *I stand at the Door and knock , if any Man shall hear my Voice , and open the Gate , I will come in to him.* Besides , who is the Sinner , that hath no Remorse of Conscience , and that doth not perceive the Voice of God , awaking and moving him to Prayer and Penance ? Rom. 2. 4. Apoc. 3. 20.

Q. What do you say of those , who give a deaf Ear to the Voice and Call of God ; who offer an Indignity to the Spirit of Grace , and despise the Riches of the Goodness and Patience of the Lord ?

A. The Holy Ghost saith , that according to the Hardness of their impenitent Hearts , they lay up for themselves Wrath , in the Day of Wrath , and of the Time , that the just Judgment of God shall be revealed ; and that it is a dreadful Thing to fall into the Hands of the living God. Rom. 2. 4 , 5 , 6. Hebr. 10. 31.

Q. Do they deserve a great Punishment for resisting continually the Voice and Grace of God ?

A. There

F. Nj bñrl Pjonýr dā merv, nac dTñllj; òjn taneyñjzj Dja xējn, an tan do njō Neamým dā žnārajb azrv dā Mhóntpócajñe. « yaltmaj Mac Dē xloj na žCoγajb, azrv do bejñj Djmeay dā xñl nō nloñta, noc do dórtað ajñ a Son; do žlan jad ó peacað, azrv do tñll dób ó nātañ Neāñda-γan na Tjodlajcjd azrv na žnāra-γo, dā nDjýltaj žo cojnbtē:

C. Cnevð a deñññ njñ an Dñe-am do žejb mōñāñ žnāy ó Dñja, azrv do bjoγ az rjōñ-ťñtññ a bPeacað marbta; azrv az rjñ-ēñjze ay, māy xjōñ dób, žan Topað na nžnāy nā na xjōñ-ajťñjze do tajrbeānað?

F. Cññjð an Spjonað Nloñ a žCoγañlact jad nē « Dññe bñe-ťññjzeay a žññy a Sžā-
 » tan, jñťjzeay pojñe, azrv ðe amadaay ajñ
 » ball a čñvt xējn; azrv xóγ nē Talam do
 » ýñjzeay an xeanťñññ tñž žo mjñe ajñ,
 » do beñ žjðeað Sžeatac azrv Dñjñeac
 » vaða, azrv dāñ Cñjoc a loγžað.

C. Cjonnaay jñ xējññ dñññ an Ceññt-òjožaltaγ-γo do xeačnað, azrv žnoðvžað man jñ cōjñ ajñ žnārajb Dē?

F. Nj xolāññ dñññ coñojbññvžað žo heāy-žñð, dñťñacťac nē žnārajb Dē, az leañ-ñññ na nDeāžymvajñteað, do žejbmjð vað,
 žo γojlōjñ; žan an žCñojðe « do čñvaðvžað
 » žo bñāt an Xžajð žarññ azrv žota an
 » Tjžearññ, nā a tjoðlajcjd neāñda do ža-
 » bājl čvžajññ žo djoñlojñ, ajñ eazla žo
 » žCññxjōmlojñ

A. There is no Punishment, be it never so great, but they deserve ; for they despise God himself, when they make no Account of his Grace and Mercy. *They trample under Foot the Son of God*, and undervalue his most sacred Blood, which was shed for them ; which cleansed them from Sin, and merited for them, from his Heavenly Father, these Gifts and Graces, which they impiously reject. *Isa. 1. 2. Hebr. 10. 29.*

Q. What do you say of those, who receive a great Deal of Grace from God, and are always falling into mortal Sin, and always rising out of it, as they pretend, without shewing the Fruit of Grace or true Repentance ?

A. The Holy Ghost compares them to a *Man who beholds his Countenance in a Glass, goes his Way, and presently forgets what Manner of Man he was* ; and likewise to the *Eearth, which drinketh up the Rain, that cometh often upon it, yet bringeth forth Thorns and Briars, and whose End is to be burnt.* *S. Jam. 1. 23, 24. Hebr. 6. 7, 8.*

Q. How can we avoid this just Vengeance, and benefit, as we ought, of the Grace of God ?

A. It is necessary we should readily and diligently cooperate with the Grace of God, by following chearfully the good Thoughts we receive from him ; ^a *never to harden our Hearts against the Call and Voice of the Lord*, nor ^b *receive his heavenly Gifts in vain*, lest ^c *we should grieve or offend, the Holy Ghost* ; lose the Favours, which he freely bestowed
upon

upon us, and be^d *delivered over to the shameful Desires of our Hearts.* ^a Ps. 94. 8. ^b 2. Cor. 6. 1. ^c Eph. 4. 30. ^d Amos. 1. c. 3. v. 2. c. 1. v. &c. Rom. 1. 24, 28.

Q. What else ought we to do ?

A. It is necessary for us to give great Attention to the Thoughts and Motions of our Soul, and speedily to shut up our Hearts against the evil Inclinations, which we feel springing up within us; for it is certain, that the most Part of the World are lost for Want of watching over, and governing their own Thoughts and Hearts; and that the Grace of God doth not rest in a Soul that is a Slave to Sin, because *there can be no Communication or Fellowship betwixt Light and Darknes*, that is, betwixt Grace and Sin. *Jer.* 12. 11. *Wisd.* 1. 4. *1. Cor.* 6. 14, 15, 16.

Q. What more ought we to do ?

A. We have need to *humble our Hearts under the powerful Hand of God, who resisteth the Proud, and giveth Grace to the Humble; and to work out our Salvation with Fear and Trembling; for it is God who worketh in us both the Will and the Deed, through his good Will; and no one knows whether he be worthy of Love or Hatred.* *1. S. Pet.* 5. 5, 6. *Phil.* 2. 12. 13. *Eccle.* 9. 1.

Q. Lastly

Q. Lastly, what ought we to do?

A. If we have a Mind to draw the Grace of God abundantly upon us, and to preserve and encrease it in us, we must frequent the Sacraments and pray often.

Q. Did you not already say, that we cannot merit the Grace of God?

A. I said only, that we cannot merit it by our proper Force; but it is certain, that, with the Assistance of Grace, we can obtain more Grace from God; and go on from Grace to Grace, and from *Virtue to Virtue*, by frequenting the Sacraments, by Prayer, and other good Works. *Pf. 83. 8. S. Mat. 25. 16, 17. &c. Conc. Trid. Sess. 6. Can. 10. & Can. 24.*



ΑΝ 3. ΚΑΝΝ

ΔΟΝ ΤΕΧΖΑΣΖ ΚΡΪΟΣ ΔΥΔΕ.

Δο να Σακραμννιτjб.

С. Сρενѡ ē ан тρεау Νj а тa нjaстанаc
сrm ан γlāννiзтe?

ф. Α тa на Σακραмννιτeаѡ до iзlаcаѡ мап
jу dвал; jдѡ наc бѣνljд νle нjaстанаc до
заc νle ѡνne.

С. Сренѡ jу Σακραмννιт анн?

ф. Α тa Сомантa γοφαjeγjона на нjнaу
доφαjeγjона, нoс ѡѡρνiз ан Slāννiзтeojн
ΙΟΣΑ ΚΡΪΟΣ Δ сrm γjнne до γlоnаѡ, азvу
до нlоmаѡ.

С. Cā mējд Σακραмννιт анн?

ф. Α γεaст; jоѡон, баjудеаѡ, Dvl γlоj
Lājн eaγbнз, Σακραмννιт Chojнp Chpјoγѡ,
Σακραмννιт на hXjтнjze, Oла ѡējѡeанac,
Oмѡ, азvу Pόγaѡ.

С. Сренѡ jу cόjн до ѡevнaм, сrm на Sa-
cрамννιтeаѡ до iзlаcаѡ маjlle ne Toпaѡ нѡ
Tajнѡe?

ф. jу ējзjон ѡhнн γjнн γējн ѡollmνiзaѡ jо
ѡνтнaстaс, азvу до тeаcт ѡa нjлaсaѡ jо
cнājѡтeаc. jу cόjн γόγ Molaѡ mόн азvу бν-
ѡeаcаγ до табajнт ѡан Slāννiзтeojн, γā на
Naom-tojбpeаcа-γo на нjнaу ѡ'fāzбājl аз
ан

T H E 3. P A R T
O F T H E C A T E C H I S M.

Of the Sacraments.

Q. **W**hat is the third Thing necessary for Salvation ?

A. It is to receive the Sacraments worthily ; although they be not all necessary for all Persons.

S. Jo. 3. c. 5. v. 20. c. 22. v. Conc. Trid. Sess. 7.

Q. What is a Sacrament ?

A. It is a sensible Sign of an invisible Grace ; instituted by our Saviour J E S U S C H R I S T , for our Justification and Sanctification.

Q. How many Sacraments are there ?

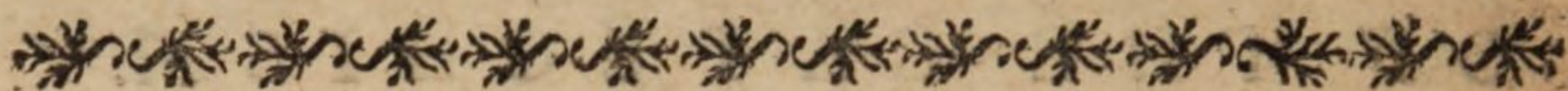
A. Seven ; to wit , Baptism , Confirmation , Eucharist , Penance , Extreme-unction , Holy Order , and Matrimony.

Q. What ought we to do , in order to receive the Sacraments with Fruit or Benefit ?

A. We should prepare ourselves diligently , and come to receive them devoutly. We ought also to give great Praise and Thanks to our Saviour , for having left these Sacred Fountains of Grace to the Church , to cleanse Mankind from the Filth of Sin ,

P ij and

an eazlvyr, do cym an Chynjō dōmna do ȝla-
nað ó ȝal an peacaȝō, azvr do neaptrȝað
a Slȝze na beata ȝjōmrvēde.



AN I. LÉJȝJONN.

Do'n baȝveað.

C. C Revo ȝ baȝveað an?

F. A tā Sācnamrvit do ȝlanar ȝjnn ó pe-
cað na Sjnnȝear, azvr do nȝ Clann do Dhȝa
azvr do'n eazlvyr dȝnn.

C. Nac ȝlōmann an baȝveað Neac ó pe-
caȝōb oȝle leȝt a mȝȝ do Rheacað na Sjnn-
ȝear?

F. Słōnaȝō ȝē ȝac Dȝne ó ȝac Peacað, do
mȝnnȝō ȝē ȝvl do ȝlac baȝveað; azvr ó pējn
an peacaȝō; mā ollmȝȝeann ē ȝējn mān ȝ
cōjn: azvr dōmrvjō ȝē jōmað ȝnāȝ azvr
ȝjōðlaȝeað jōnn ȝa nĀnam.

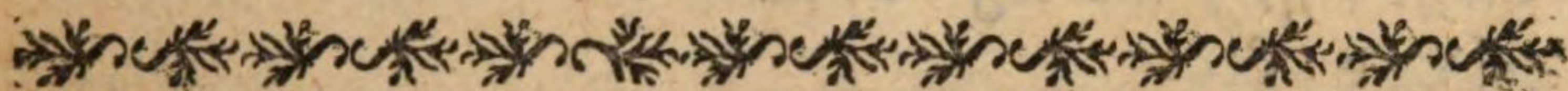
C. An bȝvl an baȝveað mȝactanaac?

F. A tā ȝan Āmanrvȝ; ójn ȝan baȝveað;
nō Mȝan baȝvōȝ mālle nē Teav-ȝnāð Dē, nȝ
ȝējōjn Āojn-neac do ȝlānvȝað; mȝna Mȝjn-
ȝȝneac ē, do baȝvean nē na Chvō fola ȝējn.

C. An ȝējōjn lē ȝac Āojn-neac baȝveað
do dēvnañ?

F. ȝ.

and strengthen them in the Way of eternal Life.
S. Mat. 7. 6. 1. Cor. 11. 28.



THE I. LESSON.

Of Baptism.

Q. **W**hat is Baptism?

A. It is a Sacrament which cleanseth us from Original Sin, and makes us Children of God and of the Church. *S. Mat. 28. 19. Tit. 3. 5, 6.*

Q. Doth not Baptism cleanse one from other Sins besides Original Sin?

A. It cleanses every one from all the Sins, he committed before he received Baptism; and from the Punishment due to Sin; provided he duly prepare himself: and it infuses many Graces and Virtues into the Soul. *Rom. 8. 1, 2.*

Q. Is Baptism necessary?

A. It is undoubtedly; for without Baptism, or the Desire thereof together with the fervent Love of God, no Body can be saved; unless he be a Martyr, who is baptized in his own Blood. *S. Jo. 3. 5. Conc. Trid. Sess. 7. Can. 4. of the Sacram. in Gener. Can. 5. of Bapt.*

Q. Can every Body confer the Sacrament of Baptism?

P iij

A. Yes,

F. Երբեքդ ան Քրիստոսի անունի ;
 և զրոյ ան անի որ Երբեք Տառնի քի Կառնի ;
 և զի որ Երբեք Շատ և շատ և ծերանի և Լա-
 թանի քի , ու և Տրաք և Լաթանի օրիւն Ե-
 շիւրի , &c.

C. Շնորհ է ան Նի հարիւրն իմ ան ծայրոյն
 Ծո ծերանի ?

F. Նի քոլան Ծո Նեւի , Կին Ծո Երբեք և զի ան
 ծայրեւոյն Ծո ծերանի օր քիւնի , և զրոյ Սիւր
 ունիւնի Ծո օրիւն ան Շատն (ուր Երբեք
 է) ան Երբեք , և զի ունի ան տիրաւո-
 րոյ : « ծայրոյն քի ան Քրիստ և Քիստ , և զրոյ ան
 « Միւր , և զրոյ ան Տրոյն և Նիւն . Ամեն .

C. Ան Երբեք քի Ծայրոյն և ծայրեւոյն Ծո շա-
 ւոյն քի ?

F. Նի Շատ և շատ , ան Քոն-Շոն , և զի
 Քոն-Շոն անունի ; Ծո Երբեք զո Երբեք քի Շո-
 տանի քի իմ անունի , ու և զի քի զի
 քի քի զո Երբեք .

C. Շնորհ է հարիւրն ան Երբեք , և ան Միւր
 ծայրեւոյն Ծո շատ ?

F. Երբեք ան , և զրոյ զի և զի քի Ծո Շոն ,
 օրիւն Ծո Շոն , օր օրիւն , օր օրիւն
 և զրոյ օր օրիւն քի զի . Ծո և Շոն
 քի , ու քոլան Ծո Շոն , Ծո իմ քի Շոն
 քի Ծո շատ և ծայրեւոյն , Շոն և Երբեք
 և զի , և զի քի Ծո ծերանի ան և իմ քի ;
 և զրոյ քի ան Շոն Ծո իմ քի .

C. Շնորհ քի քի քի և իմ քի ան Շո-
 լան ?

F. Շոն

A. Yes, in Time of Need only, and when a Priest cannot be had; but it is not permitted to a Woman to baptize in the Presence of a Man, nor to a Lay-man in the Presence of a Clergy-man, &c.

Q. What is requisite for the Conferring of Baptism?

A. It is necessary, that one should have the Intention of conferring it in earnest, and that he should sprinkle natural Water on the Head (if possible) of the Person to be baptized, pronouncing these Words: *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*
S. Mat. 28. 19.

Q. Is it lawful to receive Baptism twice?

A. No, it is not lawful to receive it, upon any Account, more than once; because it imprints a spiritual Character in the Soul, which shall never be blotted out. *Hebr. 6. 4, 5, 6. 2. Cor. 1. 22.*

Q. What is required of him, who has a Mind to receive Baptism?

A. It is required of him, ~~and~~ ^{that} he promises to God, to renounce the Devil, his Works, his Poms and all his Vanities. Moreover, it is necessary for him, who is come to the Use of Reason before he receives Baptism, to have Faith; to do Penance for his Sins; and to begin to love God.
Act. 2. 38. Rom. 10. 10. Conc. Trid. Sess. 6. c. 6.

Q. What do you understand by the Works of the Devil?

A. All Kinds of Sin.

Q. What do you understand by the Pomps and Vanities of the Devil ?

A. I understand Vain-glory , worldly Ambition , and every other Kind of Pride.

Q. How are Children baptized , since they neither believe , nor promise any Thing before Baptism ?

A. The Church and the God-fathers and God-mothers do believe and answer for them.

Q. For what are God-fathers and God-mothers given to us ?

Q. That they may answer for , and instruct us , in case our Parents should be negligent , or should die.

Q. How many God-fathers and God-mothers should we have ?

A. One God-father , and one God-mother , at most ; both Catholicks , and of no bad Reputation. *Conc. Trid. sess. 24. c. 2. Conc. Mediol. sub S. Carol.*

Q. Is there not a Kind of spiritual Kindred or Affinity contracted by the God-fathers and God-mothers ; and also by the Person who baptizes , with the Party baptized ?

A. There is undoubtedly ; and likewise with his Father and Mother : for which Reason , they are prohibited to marry one another. *Conc. Trid. Ibid.*

Q. Are we bound to fulfill faithfully , all that our God-fathers and God-mothers have promised in our Name ?

A. We

A. We are certainly; for it is upon that Condition, we were admitted to Baptism, and were made Members of the Church, and Heirs of the Kingdom of Heaven. *Rom.* 6. 3, 4. *Gal.* 5. 3, 6.

Q. What Obligation doth Baptism lay upon us?

A. To spend our Life in the Catholick Faith, to keep the Commandments of God, and to follow diligently the Example of our Saviour JESUS CHRIST, and of the Saints. *Rom.* 6. 3, 4. *1. S. Pet.* 2. 21. *Heb.* 13. 7.



THE 2. LESSON.

Of the Sacrament of Confirmation.

Q. **W**Hat is Confirmation?

A. It is a Sacrament which gives us an Abundance of Grace, Courage and spiritual Force to confess our Faith, and follow the Example of Christ publickly, although we should be put to Death upon that Account. *Act.* 8. 14, 15, 16, 17.

Q. Doth not this Sacrament imprint a Character in the Soul, as Baptism does?

A. It does for certain; and it is, therefore, unlawful to receive it, more than once. *2. Cor.* 1. 21, 22.

Q. Who

С. Сја до бејн ан тСаcпamнyнт-γј ђнн?
 ф. Ан тЕaγbγз aмājn.

С. Сјоннаγ до бејн γē vað ј?

ф. Сγнјѡ γē a ѡā Lājm ѡγ Сјонн ан Тē, тē ан Mјan ан тСаcпamнyнт-γј до ѓлаcaѡ; азγγ cγнјѡ Ola cѡγγнјзтe анн Chlān a Eγdajn, аз нāѡ бнјaтaн āннјзe, до cјallγзeаγ бнјз азγγ Toнaѡ на Саcпamнyнтe-γј.

С. Сја ѡā'н cѡјн a ѓлаcaѡ?

ф. До заc Снјoγѡнѡe, до ѓлаc баγγѡeаѡ, маγ γēјѡн ē зo cѡмзapaс; ѡјн пeacaјзe зo тpoм ан Тē, до нј Neamγγн до'н тСаcпamнyнт-γј.

С. Cā Tпāт јγ cѡјн a ѓлаcaѡ?

ф. Ан тап до тјз Neac cγм Cējlle нѡ Снјoннacтa; азγγ зo hXјнјзe, ан тап до нјтeан зēјн-leaннaн анн γā на Chпeјѡeан.

С. Cпeγѡ ē ан тOllmγzаѡ јγ нјacтaнac до'н Тē, нē ан Mјan ѡγl γѡј Lājm Eaγbγз?

ф. јγ нјacтaнac ѡѡ, фјoγ⁽¹⁾ бγн-alt ан Chпeјѡнн до бeјт aјзe; јнјѡн Cпeјѡнн до ѡeγнaнн; азγγ a⁽²⁾ Choзγaγ до ѓлаnaѡ ѡ заc γлe пeacaѡ маγѡтa.

С. Cпeγѡ јγ cѡјн до ѡeγнaнн тап ēјγ a ѡγl γѡј Lājm Eaγbγз?

ф. јγ cѡјн до Neac, бγѡeacаγ мѡн до бпeјт нē Dја γā јomaѡ на нзпāγ, до γpaјн vaѡ;

(¹) пнјѡн-Xптјoзaл. (²) Choнγjaγ.

Q. Who confers this Sacrament?

A. A Bishop only. *Act. ibid. Conc. Trid. sess. 7. can. 3.*

Q. How does he administer it?

A. He lays both his Hands upon the Head of the Person, that is to receive this Sacrament; and anoints his Forehead with consecrated or blessed Oyl, pronouncing a set Form of Words, which signify the Force and Fruit of this Sacrament. *Act. 19. 6. Heb. 6. 2.*

Q. Who ought to receive this Sacrament?

A. Every Body that has been baptized, if it can be done conveniently; for whoever slights this Sacrament, sins grievously. *Conc. Laodic. can. 48.*

Q. At what Time ought it to be received?

A. When one is come to the Years of Discretion; and particularly, when he is persecuted for his Faith.

Q. What Preparation is necessary for the Person, who desires to receive Confirmation?

A. It is requisite, he should know the principal Articles of Faith; make an Act of Faith; and clear his conscience from all mortal Sin.

Q. What ought to be done after receiving Confirmation?

A. We ought to give great Thanks to God for the Abundance of Grace, we have received from him; to take a firm Resolution, to spend our Life christianly; and to profess our Faith openly; *for with*

Rŷn dajuzjon do žlacā, a beāta do čajteaŋ
 zo eŋjor dānrl; azrŷ a Chrejdeam d'adīājl
 ō bevl; « ōjn nŷ an žCpojde epejteaŋ cŷm
 » fŷnevtacāta, azrŷ nŷ an mbevl nŷteaŋ
 » Xdīājl cŷm Slānržte.

C. Cnevd oŷle jŷ cōjn dŷnŋ a dervnaŋ?

f. jŷ cōjn dŷnŋ ŷōŷ Topāta an Spjoŋaŷo
 Nlōjŋ d'japŋaŷo aŷn Dhja zo dŷtčjollac, maŋ
 a tāŷo, Captrvnaac, Žājn deacāŷ, Sŷot-
 čājn, ŷoŷŷo, ŷad-ŷrlanž, Maŷteaŷ, Deāž-
 toŷl, Ceannŷac, Cnejdeam, Macāntaŷ,
 Meaŷaŋdāc, azrŷ Žeannvŷŷeac.

C. Cnevd oŷle jŷ cōjn a dervnaŋ?

f. Tŷoðlaŷce aŋ Spjoŋaŷo Nlōjŋ d'jap-
 ŋaŷo zo dŷtčjollac aŷn Dhja, maŋ a tāŷo,
 Eazna; Tvŷŷe, Coŋaŷŋle, Neapc, ŷjoŷ,
 bŷde azrŷ Eazla an Tŷŷeapŋa.

C. Cnevd jŷ Eazna aŋŋ?

f. Tŷoðlaŷce ōŋ Spjoŋaŷo Nlōjŋ, tŷē nDervn-
 mloŷo Neamŷŷŷm do Neŷtŷb ŷlōžalta, azrŷ
 tŷē⁽¹⁾ mbeŷŋmŷo Dŷl azrŷ Žŋāð do Dhja,
 azrŷ do žac Nŷ beanaŷ ŋē Dja.

C. Cnevd jŷ Tvŷŷe aŋŋ?

f. Tŷoðlaŷce ōŋ Spjoŋaŷo Nlōjŋ, tŷē dTvŷŷ-
 mŷo, azrŷ tŷē leannloŷo zo heaŷŷŷo žac
 Rŷn-dŷamāŷn azrŷ žac fŷŷŷŷne beanaŷ doŋ
 Chrejdeam.

C. Cnevd jŷ Coŋaŷŋle aŋŋ?

f. Tŷoðlaŷce ōŋ Spjoŋaŷo Nlōjŋ, do beŷŋ

(¹) dTvŷŷmloŷo.

with the Heart we believe unto Justice, and with the Mouth Confession is made unto Salvation. Rom. 10. 9, 10.

Q. What else ought we to do?

A. We ought likewise to ask earnestly of God, the Fruits of the Holy Ghost, to wit, Charity, Joy, Peace, Patience, Longanimity, Goodness, Benignity, Meekness, Faith, Modesty, Temperance and Chastity. *Gal. 5. 22, 23.*

Q. What else ought to be done?

A. We ought to beg diligently the Gifts of the Holy Ghost, to wit, Wisdom, Judgment, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord. *Isa 11. 2, 3.*

Q. What is Wisdom?

A. Wisdom is a Gift of the Holy Ghost; whereby we undervalue the Things of this Life, and give our Affection and Love to God and Godly Things.

Q. What is Judgment?

A. It is a Gift of the Holy Ghost, by which we understand, and readily embrace all Mysteries and Truths belonging to Faith.

Q. What is Counsel?

A. A Gift of the Holy Ghost, which enables us to chuse the Things, that tend to the Glory of God, and the Good of our Soul; and to recommend them to others.

Q. What

ðñññ ñà Ñeʒte, do tēʒo a ñʒlójñ do Dħja,
azvʒ a leaʒ d'ar ñħñam, do toʒað ðñññ
ħēñ, azvʒ do cōmaʒpleað do Chāc eʒle.

C. Cneʒo ʒʒ Ñeapɾ aññ?

F. Tʒoðlaʒce, do cʒoʒʒeaʒ ñññ ʒac braʒ-
neað azvʒ ʒac leaɾtɾom d'ʒvlarɾʒ aʒñ Son
Chʒjorɾ, azvʒ braʒo do bʒeʒt aʒñ Naʒmɾjɾ
ar ñħñma.

C. Cneʒo ʒʒ fʒor aññ?

F. Tʒoðlaʒce o'ñ Spʒorao Nʒm, do tʒʒ-
beānaʒ ðñññ an tSlʒʒe cʒm Rʒoʒacɾa Ñeʒñe,
azvʒ ʒac Toʒmʒorɾ, do cʒñħeað aʒñ Sea-
cʒāñ ʒññ.

C. Cneʒo ʒʒ bʒðe ño Cʒāʒteacɾt aññ?

F. Tʒoðlaʒce o'ñ Spʒorao Nʒm, tʒē ñDeʒñ-
mʒoʒ ʒo ħħmal, ēaʒʒvʒo ʒac ñʒ, do tēʒo a
(¹) Móħðāʒl azvʒ a Molað do Dħja.

C. Cneʒo ʒʒ eazla an Tʒʒeaʒñña aññ?

F. Ķ tā Tʒoðlaʒce o'ñ Spʒorao Nʒm, tʒē a
ʒCʒjoɾɾñʒmʒo ħā Ķoʒñ-ñʒ do ðeʒñam, ñac
taʒtñeaɾmac ñē Dħa..

(¹) ñʒlójñ.



Q. What is Fortitude ?

A. A Gift , which helps us to suffer all Tribulations and Hardships for Christ's Sake ; and to overcome the Enemies of our Soul.

Q. What is Knowledge ?

A. A Gift of the Holy Ghost , which shews us the Way to the Kingdom of Heaven ; and the Obstacles , which might lead us astray.

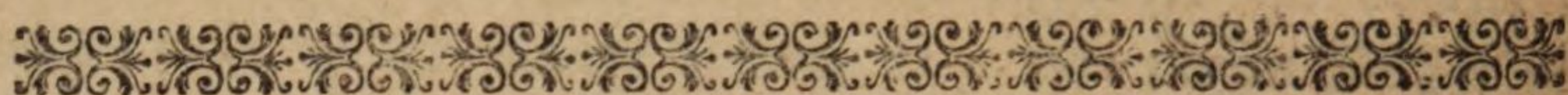
Q. What is Piety ?

A. A Gift of the Holy Ghost , by which we humbly and readily do all , that tends to God's Glory and Praise.

Q. What is the Fear of the Lord ?

A. It is a Gift of the Holy Ghost , which makes us dread doing any Thing , that is not pleasing to God.





AN 3. LÉJŽJONN.

Do Nlóm ġācnamvnt Čojnp Čhřoyd.

C. Č Kevd ġr Sacnamvnt Čhojnp Čhřoyd
ann?

F. A tā Sacnamvnt, jonni a bġvrljd, zo
ejnite, řġnjineac, Čojnp azrvř Ānam, řvř
azrvř řeojl, Dlonnacř azrvř Djađacř an Slā-
nvřzteora JOSX ČRġOSD, a lāťajp, řlōj
žnē Ānājn azrvř řjona.

C. Čnevř tvřear řv řē žnē Ānājn azrvř
řjona?

F. Tvřjpi an Nġ ojbrjžear ajp an žČevř-
řajđjb čojnpřda, map a tājd blař, bolad,
Dat azrvř Čvmađ Ānājn.

C. An bġvřl Ānān nō řjon a Sacnamvnt na
hĀltōna?

F. Nġ bġvřl; đjp jompojžtean (¹) Tāđacř nō
bvnađar an Ānājn azrvř an řjona zo hjom-
lān, a bġvřl azrvř a břeojl JOSX ČRġOSD,
trē břjž na mbřjaťan nō beannvřte do čanař
an Sažapt, an tan do Nlóm-čojpřeazar řē
an tĀnān azrvř an řjon an Ājnp azrvř a
břearřojp Čhřoyd.

C. Čojnpař jompojžtean an tĀnān azrvř,

(¹) Svřťajnt.



THE 3. LESSON.

Of the Eucharist or Blessed Sacrament.

Q. **W**Hat is the Sacrament of the Eucharist?

A. It is a Sacrament, wherein the Body and Blood, the Soul and Divinity of our Saviour JESUS CHRIST, are really and verily present, under the Forms of Bread and Wine. *S. Mat. 26. 26, 27, 28. S. Jo. 6. 52, 55. &c.*

Q What do you understand by the Forms of Bread and Wine?

A. I understand that, which works upon our corporal or outward Senses: such are the Taste, Smell, Colour and Figure of Bread.

Q. Is there Bread or Wine in the Sacrament of the Blessed Eucharist?

A. No; for the whole Substance of the Bread and Wine, is changed into the Body and Blood of JESUS CHRIST, by the Virtue of the most holy Words pronounced by the Priest, when he consecrates the Bread and Wine in the Name and Person of Christ. *S. Luk. 22. 19. 1. Cor. 10. c. 16. v. 11. c. 24. v.*

Q. How is the Bread and Wine changed into the Body and Blood of Christ?

Q ij

A. By

A. By the Divine Power ; which made the World out of Nothing ; by which *Moses* turned Rivers into Blood ; Our Saviour changed Water into Wine ; and by which many wonderful Things are daily done, which we can neither comprehend, nor understand. *Gen.* 7. 2. *S. Jo.* 2. 8, 9.

Q. Is the Blood of Christ under the Form of Bread, and his Body under the Form of Wine?

A. Yes : Christ is whole and entire under each Form. *Rom.* 6. 9, 10.

Q. Is our Saviour in every consecrated Host?

A. He is certainly ; let the Host be great or small.

Q. When the Host is broken, is the Body of our Lord also broken?

A. Not at all ; for although he dyed once, of his own accord, for our Sake ; his Glorious Body can no more be broken, wounded, or put to Death. *Rom.* 6. 9, 10.

Q. Whereas the Glorious and Sacred Body of our Saviour cannot be broken ; and that there is neither Bread nor Wine to be broken, or divided ; what else is broken or divided?

A. The Forms or outward Appearances of the Bread and Wine, are divided.

С. Ан бѣхл Сопр Чрїјорѡ јонн заѣ Свѡ;
тан ѣх ан Хѡлани ѡјрїјзѣ до брїѣаѡ?

Ѳ. Х тѡ Чрїјорѡ зо ѡјомлѡн, ејојн Дѡлн-
наѣт азвѣ Дѡјаѡѣт, јонн заѣ Мјон-ѣвѡ
до'н Хѡлани, амѣл ѣан Чхѡ јѣ мѡ.

С. Ан бѣѡзбани Чрїјорѡ Рјоѡѣт Нејме,
ан тан а ѣз ѣвѡјнне анѣа'н тѢѡра-
мѣнт ѣј?

Ѳ. Нј ѣѡзбани; ѡјн а тѡ ѣѣ јѣ ан Ам
зѢвѡна, ајн Неам азвѣ ајн Талам, анн
заѣ ѣле Хјт а нѢејтеан Хјѣрїонн, азвѣ
анн заѣ јонаѡ а бѣхл Ѣѡрамѣнт а Нѡм-
ѡјнр ѣѣн.

С. Сјоннаѣ јѣ ѣѣјојн ѣјн до Ѣѣт?

Ѳ. Лѣ Мѡн-ѣвѡѣтајѡ Дѣ, дѡ наѣ бѣхл
Хѡјн-нј дојѡвѣнта; азвѣ дѡн аб ѣраѣ нј аѣ
мѡ до ѡвѣнаѡ јона јѣ ѣѣјојн лјнн е до ѣѣѣјн.

С. Ан Тѣ ѡлаѣѣ ан тѢѡрамѣнт-ѣј ѣѡј ѡнѣ
ан Хнѡјн амѡјн, нѡ ѣѡј ѡнѣ ан ѣјона амѡјн,
ѡн нѡлаѣани ѣѣ Чрїјорѡ зо ѡјомлѡн, мар ан
Тѣ ѡлаѣѣ ј ѣѡј ан дѡ ѡнѣ?

Ѳ. јѣ ѣјнѣ зо нѡлаѣани; до брїѡ зо бѣхл
лјѡѣхл азвѣ ѣѡјл, Дѡннаѣт азвѣ Дјаѡѣт
ан Ѣлѡнѣѣѡна доѣѡанѣ ѡ ѣѣлѣ; ѡјн а нј
» бѣхл Тјѣаннѣѣ, но Ѣвѡѣт ѣѣѡѡ аз ан
» мѡѡѣ ајн.

С. Наѣ ан ајѣн Чрїјорѡ ѡјнн ѣле, а ѡла-
ѣѡ ѣѡј ан дѡ ѡнѣ?

Ѳ. Нјон ајѣн; ѡјн ан тан до ѣнн ѣѣ ан
тѢѡрамѣнт-ѣѣ ајн бѣн, азвѣ ѡѡѡѡѡѡ ѡѡ
најѡ

Q. Is the Body of Christ, after the Host is broken, in every Part?

A. Yes: Christ, both God and Man, is wholly and entirely in every small Particle, Just as he is in the greatest.

Q. Doth Christ leave the Kingdom of Heaven, when he comes to us in this Sacrament?

A. He does not; for he is, at the same Time, both in Heaven and on Earth, wheresoever Mass is celebrated, and in every Place, where the Sacrament of the Blessed Eucharist is.

Q. How can that be?

A. By the mighty Power of God, to whom nothing is impossible; and who can easily do more than we are able to understand. *Job.* 9. 10. *Eccli.* 11. 4. *Jer.* 32. 18, 19. *Rom.* 11. 33.

Q. Does he, who receives this Sacrament under the Form of Bread alone, or under the Form of Wine alone, receive Christ whole and entire, Just as he, who receives under both Kinds?

A. He really does; because the Body and Blood, Soul and Divinity of our Saviour, are inseparable from one another; for *Death has no more Dominion*, or Power over him. *S. Jo.* 6. 52. *Rom.* 6. 9, 10.

Q. Did not Christ command us all to receive under both Kinds?

A. No; for when he instituted this Sacrament, and bid those, who were present, drink of the

Q iij

Chalice,

Chalice , none were there but the Apostles : and lest it might be thought , that he commanded us all to receive under both Kinds , he promises Life everlasting to him , who receives under the Form of Bread alone , saying : *He that eateth this Bread , shall live for ever.* S. Jo. 6. 59.

Q. When did our Saviour institute this Sacrament?

A. The Night before he suffered and dyed for Mankind. 1. Cor. 11. 23.

Q. Why did he give us this Sacrament ?

A. For four Reasons ; first , to signify unto us his great Love. S. Jo. 3. c. 16. v. 13. c. 1. v.

Q. What is the second Reason ?

A. That we may be always mindful of the Death, he suffered for our Sake. S. Luk. 22. 19. 1. Cor. 11. 25 , 26.

Q. How does the Blessed Eucharist put us in Mind of the Death of our Saviour ?

A. In as much as our Lord is upon the Altar , as if he were dead ; and the Separation also of the Form of Bread , which represents his Sacred Body, from the Form of Wine , which represents his most Precious Blood , puts us in Mind , that his Body and Soul , his Flesh and Blood have been separated from one another , on the Cross.

Q. What

C. Cnevd ē an treay Xōbar ƿan ƿāz an Slānſſteojn an Nlōm-ſcraſmſnt-ſe aƿſn?

F. Do ēvm zo mbeſt na bjað ƿpjoſaðāltā d'an nĀnam, aƿſ ƿo ēvm beata na nſnāſ ƿo mēvdrſað aƿſ ƿo neaſtvſað joſnaſn-e.

C. Cnevd ē an ceatſaſmāð hXōbar?

F. Do ēvm zo mbeſt ſeall, aƿſ Coſaſtā cſnſte aƿſn, ſſn Mjan leſſ dā nſnſb, Eſſ-ēſſſe ſlōſmāſ, aƿſ beata ſſjoſſſſe ƿo tabaſnt dñn.

C. Cnevd ƿā ſCſeſdeanſ tſ na Neſſe-ſe zo hUſle?

F. Do bſſſ ſſn ƿoſllſſſ Dja jað d'an Nlōm-mātaſn an Eaſlſſ.

C. Cnevd leanaſ aſ a nDrōſaſmāſ?

F. Leanaſ aſ, zo bſſl d'ſſaſaſb oſſn an nDja aƿſ an Slānſſteojn nō tſſōcaſſeac JO S X CR ſ O S D d'āðſað, ƿo ſſnāðvſað aƿſ ƿo molað aſſa Nlōm-ſcraſmſnt-ſſ, aſſl ƿo nſð na Nlōm aƿſ na hXſnſlſb aſſ Neaſm.

C. Cnevd oſle ƿōſ ƿo leanaſ aſ?

F. Leanaſ aſ maſ an ſCevdſa, ſſn eōſn dñn ſſn ƿēſn d'ollmſſað zo dſſſſollac, ēvm na Nlōm-ſcraſmſnt-ſe ƿo ſlacað zo mſſſe maſle nē Cſeſdeanſ aƿſ nē Cſnābað.

Q. What is the third Reason, for which our Saviour left us this Blessed Sacrament?

A. That it may be a spiritual Food to our Soul; and that it may augment and strengthen the Life of Grace in us. *S. Jo. 6. 56, 57.*

Q. What is the fourth Reason?

A. That we may have a Pledge, and a sure Token of his sincere Desire of giving us a glorious Resurrection, and Life everlasting. *S. Jo. 6. 58, 59.*

Q. Why do you believe all these Things?

A. Because God hath revealed them to our holy Mother the Church.

Q. What follows from what we have said?

A. It follows, that we are obliged to adore, love and praise our most Merciful Saviour **JESUS CHRIST** in this Blessed Sacrament, as the Saints and Angels do in Heaven. *Psf. 115. 3. Psf. 116. Heb. 1. 6.*

Q. What else follows from it?

A. It likewise follows, that we ought to prepare our selves diligently, in order to receive often this Blessed Sacrament with Faith and Devotion. *Psf. 110. 4. S. Mat. 11. 28.*

Do'n Ollmírzað yr iudenia do cym
Comlojneac.

C. C Rerð tŷzeay tŷ nē⁽¹⁾ Comlojneac?

F. Tŷzm ŷlacað nō Caŷteam fola azrŷ
feola, Dŷnnacŷta azrŷ Dŷadacŷta an Slā-
mŷŷteora IOS X CRŷOSD, ŷo ŷŷmŷneac, ŷŷ
ŷnē Xnām, nō fŷona.

C. ŷā mēŷo Coŷmŷjoll mŷacŷanaac do cym
Deāŷcomlojneac do dēnām?

F. X tā ŷā⁽²⁾ ŷnē ŷŷob ann, ŷoðon, ŷnē do
beanaŷ mŷ an ŷCorp, azrŷ ŷnē eŷle beanaŷ
mŷ an Xnam.

C. C Rerð ē an tOllmírzað beanaŷ mŷ an
ŷCorp?

F. X tā ŷan bjað, nā Deoc, nā Leŷzeay do
caŷteam ŷ Mheoðan-oŷðe; do beŷt ŷo cŷm
cŷbeayac; azrŷ ŷo tŷomða, dŷŷeaimŷl ann
Erdac.

C. Nac ŷŷŷt ŷē ceadŷzeac aŷm Uaŷmŷb Co-
mlojneac do ŷlacað, ŷŷo nac bjað Neac aŷm
Cerdlongað?

F. ŷŷ ŷēŷm do'n Tē, a tā a ŷContabaŷt
bāŷ, Comlojneac do ŷlacað maŷ Lōn cym na
beata ŷŷomŷŷde, ŷŷo ŷŷ caŷt Oŷleamŷm
ēŷŷm noŷmē.

C. C Rerð ē an tOllmírzað yr mŷacŷanaac do
tŷob an Xnma?

(¹) Comlojn.

|| (²) ŷðmē.

*Of the Preparation to be made before
Communion.*

Q. **W**hat do you mean by Communion?

A. I mean the receiving of the Body and Blood, Soul and Divinity of our Saviour JESUS CHRIST, verily, under the Form of Bread, or Wine.

Q. How many Conditions necessary for making a good Communion?

A. There are two Kinds of them, to wit, one which regards the Body, and another which regards the Soul.

Q. What is that Preparation, which regards the Body.

A. It is to take neither Meat, nor Drink, nor Medicaments from Midnight; to be silent and discreet; and gravely and orderly cloathed.

Q. Is it not sometimes permitted to receive the Communion, although a Person had broke Fast?

A. Yes: he, who is in Danger of Death, may receive the Communion as a *Viaticum* for everlasting Life, notwithstanding his having taken some Nourishment before.

Q. What Preparation is necessary in Regard of the Soul?

A. It

ƒ. ɣɣ ɱɱαϭαɱαϭ βεɣɣ ɣωɱ ó ɣαϭ ɱɱε ɱεααα
 ɱαɱβτα; ɔο βεɣɣ α ɱɣɱαα ɱε ɔɱα αɣɱɱ ɱɱɱ
 αɱ ɣϭɱαɱɱαɱ; αɣɱɱ ɔ'α βɱɣɣ ɱɱ ɔɱααɱ
 ɔο ɔεɱαɱ ɱε αɱ ɱεαɱααɱɱɱβ, ɱαɱ ɱεɱɱ ɛ;
 αɣɱɱ ɔο ɱεαϭ ɛɱɱ ɱα ɱαɱτόɱα ɣο ɱɱαβα
 ɛɱαβτεαϭ; óɱ « ɣɱβ βε ɱοɱαɱ αɱ ɱαɱαɱ-ɱο,
 » ɱό ɱβɱεαɱ ϭαɱɱɱ αɱ ɱɱεαɱα ɣο ɱɱɱɱɱαɱ-
 » ɱαϭ, βɱαɱ ɱε ɛɱαɱαϭ ɔο ϭɱαα αɣɱɱ
 » ɔ'ɱɱ αɱ ɱɱεαɱα.

ϭ. ɱɱ ɱɱαααɱ αɱ ɔɱɱɱ, α ɱα αβɱεααα
 ɱαɱβτα, ϭαα ϭɱαα?

ƒ. ɱαααα; αϭ ɱɱ ɔο ɛɱɱ ɱαα ɱεɱ ɔο
 ɔαɱɱɱαα ɣο ɱɱαɱɱɱ, ɔο ɱαααα ɛ; αɱαɱ
 ɱαɱ ɔο ɱɱαε ɱɱαα.

ϭ. ϭɱεαα ɱ'αɱ ϭɱɱ ɔαɱαɱα ɔόβ ɛ?

ƒ. ɔο βɱɣɣ ɣο ɱɱαααα ɛ αɱ ɔɱααααα.

ϭ. ɱɱ ɱεααα ɱόɱ α ɱααα αɱ ɔɱαα-
 ααα?

ƒ. ɱɱ ɱεɱɱ ɔο ɱεαϭ ɱɱαα α βɱεααα ɱɱ
 ɱό ɱαα ɛ.

ϭ. ɱɱ ɱεɱɱ ɔο'ɱ ɱε, α ɱα α βɱεααα
 ɱαααα, ϭααααααα ɔο ɱααα ɣο ɱαɱ-
 βεαϭ?

ƒ. ɱɱ ɛόɱ ɔο ɣαϭ ɱεαϭ α ɔɱαααα ɔο ɔεɱ-
 ααα αɱ α βεɣɣ ɣωɱ ó ɱεααα ɱαααα; αɣɱɱ
 ɣο ɱαɱɱε, ɱαα α βεɣɣ ɛɱα ɱα ɛεαɱαααα
 ɔό, αɱ ɱααα ɣο ɱϭαɱαααα ɱααα ɱα
 ɔεααααααα.

ϭ. ϭɱεαα ɛ αɱ ϭαα ɔɱααα ɱό αɱ ϭɱααα-
 ααα, ɱɱ ɛόɱ ɔο ɱεαϭ α βεɣɣ ααε, ɔο ɛɱɱ
 ɔεααααααααα ɔο ɔεɱααα?

ƒ. ɱɱ

A. It is necessary to be free from all mortal Sin ; to be in Charity with God and our Neighbour ; and therefore to be reconciled with our Enemies , if we can ; and to approach the Alter with Gravity and Devotion ; for *whosoever shall eat this Bread , or drink the Chalice of the Lord unworthily , shall be guilty of the Body and Blood of the Lord.* 1. Cor. 11. 27 , 28 , 29 , 31.

Q. Do those , who are in mortal Sin , receive the Body of Christ ?

A. Yes ; but it is to their eternal Damnation , they receive it ; just as *Judas* has done. *S. Jo.* 13. 27. 1. Cor. 11. 27 , 29.

Q. Why is it a Cause of Damnation to them ?

A. Because they receive it in a bad State.

Q. Is it a great Sin to communicate in a bad State ?

A. One cannot fall into a greater Sin. *Hebr.* 10. 29.

Q. Can he , who is in venial Sin , receive the Communion with Benefit ?

A. Every One ought to endeavour to be free from venial Sin ; and particularly not to be inclined nor tied to it , for Fear he should lose the Fruit of this godly Work. *S. Franc. of Sal. Introd. to a dev. Life. Part. 2. c. 20. & 2. book. Epist. 46.*

Q. What is that Devotion , with which a Person ought to come to Communion ?

A. It

f. Nj xolājn dō, Jnjoīa ājnje do dēvnaī
nojmē, azvγ a nDjaīz Comlojneac.

Do na Jnjoīaīb jγ cōjn a dēvnaī nojm
Comlojneac.

C. C Revd jad na Jnjoīanīta, jγ cōjn a
dēvnaī nojm Nlōm-cōnp Chnjoγd do
īglacāb?

f. Jnjoīa Cnejojm, Umlacīta, Cnojde-
brījzjō, Dōtcajγ, azvγ Jnāda.

C. Devna Jnjoīm Cnejojm.

f. « X hTjzeanna, mo Dhja, cnejojm o mo
» Chnojde zo dajnzjon, djonzmālta, zo bγvljō
» d'γvl, azvγ d'feojl-γe, do Dhlonnacīt Jan
» Rojnn, azvγ do Dhjadacīt a Lātajnn zo dejmjn,
» dearbīta ann γa Nlōm-γācnamvnt-γe, γlōj
» ījne Xnājn azvγ fjōna; do brījz zo nDvbrajγ
» γējn ē.

C. Devna Jnjoīm Umlacīta?

f. « X hTjzeanna, nj xjv mje, tγγa, Rjz
» Nejme azvγ Talīan, do teacīt cγzam, do
» brījz jvnn Cneatvnn nō boct, azvγ nō tan-
» cγγneac mē; azvγ jvnn tvlleay d'feanγ-γa
» zo mjne, tne mo nō Chojn γējn.

C. Devna Jnjoīm Cnojde-brījzjō.

f. « O a hTjzeanna jγ, nō mōn do jōjlleay
» ajn mo Chnojde tfeanγ-γo do tvlleab; do
» brījz zo bγvl tv nō māst, azvγ nō zeana-
» māsl; azvγ do brījz zo bγvljn nō jnāγamvl
» azvγ nō tγōcγneac mjomγa, an Peacītac
» boct,

A. It is requisite, he should make certain Acts before, and after Communion.

Of the Acts that are proper to be made before Communion.

Q. Which are the Acts, that ought to be made before receiving the Sacred Body of Christ?

A. Acts of Faith, Humility, Contrition, Hope and Love.

Q. Make an Act of Faith?

A. O Lord, My God, I do firmly and stedfastly believe from my Heart, that thy entire Body and Blood, thy Soul and Divinity are really and verily present in this blessed Sacrament, under the Forms of Bread and Wine; because thou hast said so thy self.

Q. Make an Act of Humility?

A. O Lord, I am not worthy, that thou, the King of Heaven and Earth, shouldst come to me; because I am a very poor, and a very contemptible Creature; and have often deserved thy Anger, through my own very great Fault.

Q. Make an Act of Contrition?

A. O Lord, I am ~~very~~ heartily sorry for having offended thee; because thou art infinitely good, and infinitely amiable; and art most gracious and merciful to me, a poor Sinner. I firmly purpose, with the Help of thy Grace, not to provoke thine Anger henceforth.

R

Q. Make

Q. Make an Act of Hope.

A. O Lord, I expect and trust greatly, that by the Means of this Sacrament, thou wilt deliver me from Sin; that thou wilt replenish me with thy Grace; and grant me the Glory of Heaven.

Q. Make an Act of Love.

A. O Lord, I love thee from my whole Heart, and above all Things; because thou art infinitely good and amiable; and that thou art my everlasting Joy and Happiness. Ps. 72. 25, 26, &c.

*Of the Acts which are proper to be made after
Communion.*

Q. **W**hat Acts are to be made after Communion?

A. Acts of Adoration, Thanksgiving, Offering, Supplication, and good Resolution. Ps. 61. 9.

Q. How do you make an Act of Adoration?

A. I say: O Lord, I adore and praise thee in this Divine Sacrament; and do acknowledge, that thou art my Creator, my Saviour, my Supreme Lord, and the Sovereign Ruler of the whole World.

С. Devna žnjom br̃deac̃ajr.

Ф. « Do bejrm m̃je br̃deac̃ajr òṽt, ó mo
» Chrojde zo hjomlān, xā map deonajžjr, tpe
» do Mhōr žnāxajb, t̃v xējn do tabajrt òam.

С. Devna žnjom Tojnbjrtē?

Ф. « X hTjzeanna, tojnbjrm azvr̃ tjomñv-
» žjm òṽt mo Smvajrtjze, mo b̃majra, mo
» žnjomart̃a azvr̃ mē xējn zo hjomlān, do
» črm zo mað leat xējn zo lējn mē.

С. Devna žnjom atčṽnžjð?

Ф. « X hTjzeanna, žṽðjm t̃v zo m̃ó ṽmal,
» žac̃ Nj, a t̃ā do Rjačtanay opam, do ta-
» bajrt òam; azvr̃ zo hXjnjze, žnāx̃a neart-
» m̃ara, črm nac̃ žČvjrx̃jn f̃earž opt zo
» hčṽž.

С. Devna žnjom Deāžrñh̃?

Ф. « X hTjzeanna, do br̃ð xēārr̃ ljom mo
» b̃āx̃ jonā tṽtjm a b̃Peac̃að, tap ējr̃ ar
» tajr̃beānajr̃ do t̃r̃ðcajre azvr̃ do žnāð
» òam.

С. Čneṽd jr̃ jnDevñta Lā na žComl̃ojneac̃?

Ф. jr̃ cōjm òh̃jn jom̃að Coml̃vadajr̃ azvr̃
» Čajnte do x̃eac̃nað; ar žČeṽd̃x̃aða do čoj-
» neṽd zo hX̃jneac̃; Xjrx̃joni, Teazayž azvr̃
» Ujnajž čojt̃čjoni (¹) an p̃arr̃ājr̃de m̃ó na
» hčazlṽre òējr̃deac̃t; azvr̃ an Čhṽd jr̃ m̃ó
» do'n Lā-rojn, do čajteam̃ zo c̃j̃h̃, c̃r̃ājb-
» teac̃.

(¹) na P̃arr̃ājr̃de.

Q. Make an Act of Thanksgiving?

A. O Lord, I render thee a thousand Thanks, with all my Heart, for having vouchsafed, through thy great Grace, to give thy self to me.

Q. Make an Act of Oblation?

A. O Lord, I offer and resign to thee my Thoughts, my Words, my Actions and my self entirely, that I may be wholly thine.

Q. Make an Act of Supplication?

A. O Lord, I most humbly beseech thee to grant me all, that I stand in Need of; and particularly, powerful Graces, that I may never henceforth offend thee.

Q. Make an Act of good Resolution?

A. O Lord, I would rather die than fall into Sin, after all the Mercy and Love thou hast shewn to me.

Q. What is to be done on the Day of Communion?

A. We ought to shun much Company and Discourse; watch carefully over our Senses; assist at Mass and at the Instruction and publick Prayers of the Parish, or Congregation; and spend the greater Part of the Day in Silence and Devotion.

C. Cnevd ē an Dralzar brnadarac do bjoz
ajn an Tē do glacar Comlojneac?

F. X tā d'fjacajb ajn a ylozal azvyr a
ylājnte do časteam zo djaža, amajl do čajt
IOSX CRJOSD azvyr na Nlojm a mbeata
ajn Talam.

C. Cā hUajh a tā d'fjacajb opvini Comloj-
neac do glacad?

F. Anh Xmyjn na Cāyža, an Chvd jv lyža
de; azvyr a zContabajnt bājv.

C. Nač cōjn Comlojneac do glacad nř ar
(¹) mjonca jonā ōn Uajh amājn anřa mblja-
žajn?

F. Do bve ājn nē Dja azvyr njv an Eazlvj;
zo mbejt žac Čnjořdvde ollam čvm na Nlojm-
řācpamvnte-řj do glacad zo laeteamvl.

C. An cōjn a cōmajplead do žac vle Čhnjoř-
dvde, Comlojneac do glacad zo laeteamvl?

F. Nř cōjn; ōjn jv annam Dvne ollmřzeav
ē řējn; mar jv cvbe, čvm na Nlojm-řācpa-
mvnte-řj do glacad zo mnye.

C. Cjonnav mar řjn, jv cōjn do Neac ē řējn
d'jončar, do tlob tajtřze na Mōm-řācpa-
mvnte-řj?

F. Tajtřead žac Dvne zo djtčjollac a
beata do časteam zo hjonpaje, azvyr zo

(¹) Ljonmajne.

Q. What is the principal Obligation of him, who receives the Communion?

A. He is bound to spend his Life and Health piously, as JESUS-CHRIST and the Saints have spent their Lives on Earth. 1. *Cor.* 6. 19, 20. 2. *S. Pet.* 2. 20, 21, 22.

Q. When are we obliged to communicate?

A. At the Time of Easter, at least; and when we are in Danger of dying. 1. *Cor.* 5. 7. *Conc. Later.* 4. *Can. Omn. Utri. Sex. Conc. Trid.* 13. *Sess.* 9. *Can.*

Q. Is it not proper to receive the Communion oftener than once a Year only?

A. God and the Church would wish, that every Christian were prepared to receive this Blessed Sacrament daily. *Conc. Trid.* 13. *Sess.* 8. *Can.*

Q. Is it fit to counsel every Christian, to communicate daily?

A. No; for few prepare themselves as it becometh, to receive this Blessed Sacrament often. *S. Carol. in Instruct. Euch. Tit. de freq. Comm. S. Franc. Sal. Lit.* 40. *lib.* 2.

Q. That being so, how ought one to behave himself, in Regard to the frequent Receiving of this Great Sacrament?

A. Let every one earnestly endeavour to spend his Life honestly and devoutly, that he may, in some Manner, be worthy to communicate often. However, let him act in all, according to the Advice

ēnājbteac, ionnaγ zo mγjv ē, aji moð ējzji,
Comlojneac do žlacad zo mjiγc. Žjðe að, ðer-
nað an tjomlān, do mēji Choīmajle Ojðe
floyjðjne, bjaγ ðjaža, γožlvmta.

C. Cnevd jγ cōji ðhīi do ðēanaī, an tai
nac nžlacmγð an Nlōm-γācnamγit-γe?

f. jγ cōji ðhīi Comlojneac γpjoγadāлта
do ðevnaī.

C. Cnevd a tγzeay tv mē Cašteai Comlo-
jneac γpjoγadāлта?

f. Tγzji mγ, zγi cōji ðhīi fōi do bejt
oγiī an Nlōm-γācnamγit-γe do žlacad;
Dojžey γōγ do bejt oγiī γ'an bPeacad,
noð do tojmjoγzaγ γji b an Ojleamaji
Neāīda-γo do žlacad; azy a jannað zo
hūmal maγ Xtcγizjð aji an Slānγzteoji,
a teacē cγzaīi, azy ājreabað jōi an
zCpojdγb mē na žnāγajb.



X N 4. L É J Ž J O N N.

Do hSācnamγit na hXjtrjze.

C. Cnevd jγ Sācnamγit na hXjtrjze aīi?

f. X tā Sācnamγit mē majtear ðhīi na
Peacajðe, do njmγð tar ējγ bajγðð.

C. Cionnaγ a majtear na Peacajðe mγ
an tSācnamγit-γe?

f. Majtear

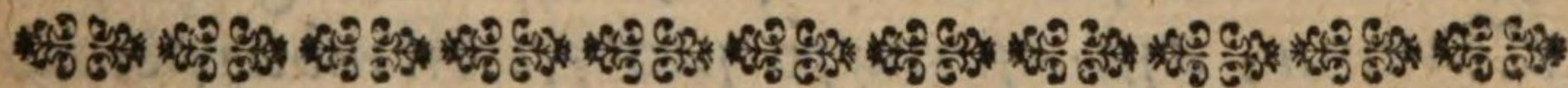
of a Godly and learned Ghostly Father. *Pf. 101. 5.*
S. Carol. Instruct. ad Confess. pag. 58.

Q. What ought we to do, when we do not receive this Blessed Sacrament?

A. We ought to communicate spiritually.

Q. What do you understand by communicating spiritually?

A. I understand by it, that we ought to have a Desire to receive this Blessed Sacrament; to conceive also a Sorrow for the Sins, which hinder us from receiving this Heavenly Food; and humbly to beseech our Saviour, to come to us, and dwell in our Hearts by his Grace.



T H E 4. L E S S O N.

Of the Sacrament of Penance.

Q. **W**hat is the Sacrament of Penance?

A. It is a Sacrament whereby the Sins, we commit after Baptism, are forgiven us.

Q. How are Sins remitted by this Sacrament?

Q. They

Բ. Մայրեան յա՞ծ տրե՛ Խիշիշե՛ նա Երեւոյն,
 աշխատե՛ (¹) Տօյն-ընթացի՛ն ան տճաշարի.

Շ. Խի Կէտօյն լայն ան(²) տճաշարի Երեւոյն
 Ծո մայրեան?

Բ. Եր Կէտօյն, Ծո Երիշ Յօ ԾԵՐՅ ԵՕՏ Խ
 ՇԻՅՕՏԾ նա Շրմատա-դօ Ծօ.

Շ. Խի Երի Տաշարարի նա Խիշիշե՛ յաշ-
 տանա՛ Շրմ ան Կլանիշե՛?

Բ. Խ տա՛ Կի Շօյնիշտանա՛ յե Երեւոյն,
 Ծո իՅօ Յա՛ճա Ծրիւ, Ծո իրեւոյն Ե Երեւոյն
 մարտա տար Եր Երեւոյն.

Շ. Խի մայրեան Ծա ան Երեւոյն Ծրիւ
 յիւ ան տճաշարի-դե, ան ան ՅՇօյն
 ՅՇօյն, ան ան մայր յա՞ծ յի ան մայրեւոյն?

Բ. Ծո Երեւոյն յի մայրեան; Ծր Ծո յիւ
 » Շօյն-ընթացի՛ն Ծօ, յի մայրեան Ծրիւ
 » նա Երեւոյն մարտա, Ծո յիւեւոյն տար
 » Եր Երեւոյն, Ծա մօրն Ծօյն յիւ
 » Տօյն.

Շ. Խի Ե նա՛ Երիշտան Յա՛ յիւ Ծրիւ, Ծո իշ
 Շրմ նա Տաշարարի-դ, Մայրեանն ան Ե
 Երեւոյն?

Բ. Նի Երիշտան; Ծո Երիշ նա՛ ԾԵՐՅՅՅ նա

(¹) Խիշիշ.

|| (²) Տաշար.

Շօյնիւ

A. They are remitted through the Repentance of the Sinner, and by the Absolution of the Priest.

S. Mat. 4. 17. Apoc. 2. 5.

Q. Can the Priest forgive Sins?

A. He can, because JESUS CHRIST gave him this Power. *S. Jo. 20. 23.*

Q. Is the Sacrament of Penance necessary for Salvation?

A. Yes; it is as necessary as Baptism in Regard of all those, who fall into mortal Sin after they were baptized. *S. Jo. 20. 23. S. Cypr. Ep. 57. alias 54. ad Cornel. PP. S. Pacian. Ep. 1. ad Sympron. S. Jo. Chrysost. lib. 3. de Sacerd. S. Ambros. lib. 1. de Pœnit. cap. 2. S. Cyrill. Alex. lib. 11. in Joan. c. 1. S. Aug. Ep. 228. alias 180. ad Honorat. S. Leo. Epist. 83. alias 91. c. 2. Conc. Trid. Sess. 6. c. 14. &c.*

Q. Doth God forgive us our Sins by this Sacrament, upon the same Condition, that he hath forgiven them in Baptism?

A. No certainly; for according to the just Judgment of God, the mortal Sins, we committed after Baptism, are not forgiven us without great Sorrow and Pains. *Pf. 6. 7. 2. Cor. 7. 9, 10, 11. Conc. Trid. 14. Sess. 2. c.*

Q. What! doth not every one, that approacheth this Sacrament, obtain the Forgiveness of his Sins?

A. No; because they do not come with the Conditions, which our Saviour requireth of them.

Q. How

Cojn̄jll leo ; noc̄ jannay an Slān̄v̄z̄teoyn
on̄n̄ta.

C. Cā mējo Cojn̄joll j̄ n̄jactanac̄ do'n
X̄j̄n̄j̄zeac̄?

f. C̄h̄z̄ Cojn̄jll ; an̄ oT̄r̄y , a Chozvay do
m̄jon-γ̄z̄m̄v̄dað. 2. An̄ Peacað o'v̄rat̄v̄zað ;
azv̄y Doj̄l̄zeay do bej̄t an̄ γ̄ā t̄v̄t̄m̄ jon̄n̄,
azv̄y γ̄ā f̄ej̄m̄z̄ Dē do t̄v̄lleað. 3. R̄v̄n̄ daj̄n̄-
z̄jon̄ do īlacað zan̄ peac̄v̄zað n̄j̄ γ̄a m̄o an̄
X̄z̄aj̄ð N̄l̄m̄-tola Dē. 4. f̄l̄oj̄j̄jon̄ īlan̄ do
ðev̄nam̄ jon̄n̄ a Pheac̄aj̄ðj̄ð zo h̄ūle , nē Sa-
z̄ant , az̄ a b̄v̄l̄jo Cr̄m̄ac̄ta o'n̄ Eazl̄v̄y.
5. R̄v̄n̄ Leoyn̄-γ̄n̄j̄jon̄ do ðev̄nam̄ nē D̄ja azv̄y
n̄j̄y an̄ z̄Cōm̄aȳan̄ , do nēj̄n̄ a Ch̄v̄m̄aȳy.

Do Sz̄m̄v̄dað an̄ Chozvaȳy.

C. C̄ Kev̄o j̄y Sz̄m̄v̄dað Cozvaȳy an̄n̄?

f. X̄tā Cr̄ant̄v̄zað o'v̄t̄pac̄tac̄ , do n̄j̄ Neac̄
jon̄n̄ j̄nt̄j̄n̄ γ̄ēj̄n̄ , do c̄v̄m̄ zo z̄C̄v̄m̄neoc̄að an̄
a Pheac̄aj̄ðj̄ð , zo oT̄j̄v̄bað z̄m̄āj̄n̄ azv̄y M̄jo-
ð̄h̄l̄ ð̄ōj̄ð , azv̄y c̄v̄m̄ zo z̄C̄v̄m̄f̄eac̄ γ̄ē a b̄v̄l̄jo-
γ̄j̄jon̄ jad.

C. C̄nev̄o ē an̄ D̄j̄t̄ej̄oll j̄y n̄jactanac̄ ð̄h̄n̄n̄
do ðev̄nam̄ na t̄l̄ōð γ̄o?

f. An̄ D̄j̄t̄ej̄oll azv̄y an̄ o'v̄t̄pac̄t c̄ev̄ona ,
do ðev̄nm̄l̄oj̄y a oT̄m̄ej̄oll īnoT̄v̄ðeac̄ m̄ōna ,
taj̄n̄beac̄a an̄ t̄Sl̄ōz̄aj̄l̄.

C. An̄ n̄Dev̄najo an̄ D̄neam̄ , nac̄ γ̄z̄m̄v̄dani
a z̄Cozvaȳy , f̄l̄oj̄j̄jon̄ m̄aj̄t̄?

f. N̄j̄ ðev̄najo ; ōj̄n̄ n̄j̄ cōγ̄m̄v̄l̄ an̄ X̄on̄-c̄on̄ ,
z̄v̄m̄

Q. How many Conditions are necessary for the Penitent ?

A. There are five ; First , to examine his Conscience. 2. To conceive a Hatred against Sin ; and a Sorrow for having fallen into it , and incurred the Wrath of God. 3. To take a firm Resolution of sinning no more , against God's Holy Will. 4. To make a good Confession of all his Sins to a Priest , that is approved by the Church. 5. A Resolution to make Satisfaction to God and his Neighbour according to his Ability.

Of the Examination of Conscience.

Q. **W**hat is an Examination of Conscience ?

A. It is a diligent Search , which one makes in his own Mind , in Order to remember his Sins , to conceive a Detestation and Aversion for them , and to declare them in Confession. *Isa.* 38. 15.

Q. What Endeavours are we obliged to use herein ?

A. The same Endeavour and Diligence , which we would use in great and profitable worldly affairs. *Prov.* 2. 4.

Q. Do those make a good Confession , who do not examine their Conscience ?

A. No ; for it is not at all likely , that they can
have

Зврн хѣрѣи доѣб, фюр а брѣаца, де аѣ до бејѣ
аца, нѣ а Зврн а бѣлоуружн.

С. Сперд и сѡм дѣни а дѣвнати, сѣм
зрѣни-бѡлѣи д'ѣдѣаѣл аѣм аѣм бѣсѣаѣдѣѣ?

f. jr cōjn ðñnn jannajð man žnāra ajn
Dhja, fjoγ an bPeacajðeað do tabajnt ðñnn;
azvγ na ðjajð γjn , an žCožvaγ do injon-
γžrn̄vað , do tlob Xjteahta Dē azvγ na
heazlvγe ; azvγ do tlob na žCjn-peacaj-
ðeað manb̄ta, ajn an labnaman pojme γo žo
γojnleatan.

С. С юиηαγ πο ηή τή αη Μιοη-γζμνύαδ-γσ?

f. Mār annaīn yr an mbljaʒajn do njm
f loyrjojn, ymraijnm ajn ʒac Nj ʔj ob-ro ʔā
lejt, azry ʔēacajm ʒo ʒrjn cnevd jojn,
azry ʒā mējo ʔajn do cʔneay ʔeayz ajn
Dhja lē Smrajnead, lē brējtjn, lē ʒnjom,
nó lē ʔajlljze.

C. Nač bŕvlyd Peacajde ājnŕže ahh, ah ah
eōjh dŕhh ah ŕCoŕvaŕ do ĩjoh-ŕŕmvað, ŕo
hð dŕtŕaŕtaŕ?

f. X' tājō, joḏon, na Peasajōe do beanaγ
 nē aṃ (¹) nḡajm beaṭa, azrγ na Peasajōe
 jγ mō d'a bγrlmjo clōn, nō trḡṭa.

C. Cpeвo jъ jнDevиTa до Neacъ cъmъ зъмъ
бъѣjмъ co jииe o caдъ чѣ a jи a pe a ca j o j б?

Բ. Եւ զայն օր իմրայնեալ զիս նա ի Հիստի, ԶԵՐԿ զիս նա Ըմբարձրայն, յոռն ա թայն; ԶԵՐԿ

(¹) Σταυρ.

have the Knowledge of their Sins , or declare them in Confession. *Isai.* 46. 8.

Q. What ought we to do , that we may get a thorough Knowledge of our Sins ?

A. We ought to beseech God to give us the Grace to know our Sins ; and then , to make an exact Examination of our Conscience , in Regard to the Commandments of God and the Church ; and in Regard of the seven Capital Sins , whereof we have already treated at large.

Q. How do you make this Examination ?

A. If I confess but seldom in the Year , I do quietly and steadily consider of every Point of these in particular , and closely observe wherein , and how often I have offended God by Thought , Word , Deed , or Omission. *Psf.* 76. 5.

Q. Are there not certain Sins , which we ought to examine our Conscience upon , very diligently ?

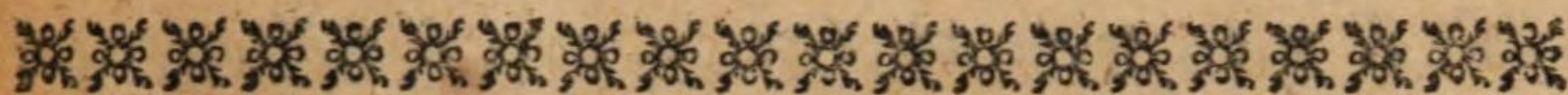
A. There are , to wit , the Sins , which regard our Profession or Calling ; and the Sins , to which we are most inclined , or given.

Q. What should we do , that we may the better call to Mind our Sins ?

A. We ought to think of the Places and Companies , we have been in ; and likewise how we spent our Time , or fulfilled the Duties of our Cal-

ling ;

ling, in Respect of God and our Neighbour. *Rom.*
12. 2. 1. *Theff.* 5. 21.



T H E 5. L E S S O N.

Of Contrition.

Q. **W**hat is the second Thing necessary for the Sacrament of Penance?

A. Contrition.

Q. What is Contrition?

A. It is a hearty Sorrow for having fallen into Sin; and a Detestation thereof, together with a firm Purpose of Amendment. *Ezech.* 18. 30, 31, 32. *Pf* 6. 7. *S. Jo.* 8. 11.

Q. Do those make a good Confession, who are not sorry for having fallen into Sin?

A. They do not; for this Sorrow is absolutely necessary. *S. Jam.* 4. 9. *Conc. Trid. Sess.* 14. c. 4.

Q. What Conditions doth this godly Sorrow require?

A. It is necessary, first, that it should be Interior.
2. Supernatural. 3. Universal. 4. Supreme, or above all other Grief.

Q. What means saying, that this Sorrow ought to be Interior?

S

A. It

Բ. Ա տօ, նա՛ն Կո՛ւնի ա շե՛ստ ո՛ր ՅՀրոյժե
 Յօ Կնիւնե՛ս։

Շ. Շրեւժ շիւղիւնեալ ա ընձ, « ո՛ր Շյոռի նա
 » Նա՛միւն ?

Բ. Ա տօ, Յրի ա՛ն էլ Յյոռի Յրի ո՛ Յիւրա՛ստ
 Յնա՛լ առ Տրոյոյո Նա՛մի ; աՅրի Կօ նա
 հԱճիւնի, ծօ նիւնեալ առ Շրեւժեա՛ն ծիւնի, ծօ
 շիւղիւնեալ առ Ծօլիւնեալ-Կօ։

Շ. Շրեւժ յա՛ն նա հԱճիւնի-Կնի, ծօ նիւնեալ
 առ Շրեւժեա՛ն ծիւնի ?

Բ. Ա տօ Եաճա ըօյն շեյն յիւնի ; Բրա՛ն
 առ Յնիւնեա՛ն լա՛նտ առ ըսեա՛ն ; (¹) Շալլ Բյօշ-
 ա՛նտա Նեյնե ; աՅրի Մայիւնեալ Ծե։

Շ. Նա՛ն Լեօռ ծօ Նեա՛ն Ծօլիւնեալ ծօ շեյն առ
 Կօն Բրեա՛ն, ծօ ծիւն Յօ ծօ Ելլեա՛ն ծօ
 Անիւրա՛ն աՅրի Միւնեալ ո՛ր ՅՀօմարա՛ն, ո՛
 Ծյօշճալ Կնալտա առ Բյօն ?

Բ. Նի Կօյնեա՛ն ; ծօ ծիւն նա՛ն մար յեալլ առ
 Ծիւն, նա առ նա Նեյնի, ծօ նիւնեալ առ Շրեւժեա՛ն
 ծիւնի, ա՛նտ մար յեալլ առ առ Տնալ, ծօ
 Բյօն առ Ծօլիւնեալ շիւղիւնեալ-Կնե առ Նեա՛ն։

Շ. Շրեւժ Կօ նԱճիւն տն, Յրի շօյն ծօ շեյն
 Շօյնեա՛ն ?

Բ. Ծօ ծիւն, Յրի ըստանա՛ն, առ Ծօլիւնեալ-
 Կօ ա շեյն Կօ յա՛ն Կնե ըսեա՛ն մարնա, առ
 Կնո յիւնեալ ծե։

Շ. Շրեւժ Կօ նԱճիւն տն, Յրի շօյն ծօ
 շեյն առ Այն-Շեյն ?

(¹) Շալլեա՛նի։

A. It means, that it must proceed really from the Heart. *Joel.* 2. 12. 13.

Q. What means *Supernatural*?

A. It means, that this Sorrow must proceed from the Inspiration of the Holy Ghost; and from the Motives, which Faith teacheth us. *S. Jo.* 15. 5. *Conc. Trid. Sess. 6. Can. 2. Sess. 14. c. 4.*

Q. What are those Motives, which Faith teacheth us?

A. The Fear of Hell-fire; an Hatred of the Baseness of Sin; the Loss of the Kingdom of Heaven; and the Goodness of God. *Conc. Trid. Sess. 6. c. 6. Sess. 14. c. 4.*

Q. Is it not enough for one to have a Sorrow for Sin, because it draws the Reproach and Contempt of his Neighbour, or some worldly Inconvenience upon him?

A. By no Means; because the Motive of this mean Sorrow, is neither God, nor the Things, which Faith teacheth us, but the World. *2. Cor.* 7. 10.

Q. Why do you say, that it ought to be *Universal*?

A. Because, it is necessary, that this Sorrow should be for all mortal Sins, at least. *Ezech.* 18. 30, 31.

Q. Why do you say, that it ought to be *Supreme*?

Sij

A. Because,

F. Do bñjž, žvr njačtanač ōñññ, frač do
bejt azñññ aññ an bPeacač ōr Cjoññ žač
ñle Nejte ōa Olcaŕ; ōñññ bññl Olc aññ cōññ-
leŕŕ.

C. Cā mējo Cjnevrl Cnojde-bññžjð aññ?

F. Dā Chjnevrl; Cnojde-bññžjð jomlāñ azvŕ
Cnojde-bññžjð Nejmjomlāñ.

C. Cnevŕ jŕ Cnojde-bññžjð jomlāñ aññ?

F. X tā Dojlžearŕ ŕā ŕejñž do čvr aññ
Dhja, do bñjž žo bññl ŕē nō majt joññ ŕēññ,
azvŕ žo bññl žñāññ aŕže aññ an bPeacač.

C. Devñ žñjoñ Cnojde-bññžjð jomlāññ?

F. « X hTjžearññ, jŕ mōñ do žojlleaŕ oñām
» d'ŕearñž-ŕo do tñlleač, do bñjž žo bññl tñ
» nō majt azvŕ nō žeanamajl. X tā Rññ
» azam, majlle nē do žhñāŕajð, mo beata
» do leaŕvžjð.

C. Cnevŕ jŕ Cnojde - bññžjð Nejmjomlāñ
aññ?

F. X tā Dojlžearŕ Cnojde ŕā tñtññ ŕan
bPeacač, tñē na žñāñneamlačt; nō aññ
Eazla nojmteññjð jŕñññ; majlle nē frač aññ
an bPeacač, azvŕ nē Dōtčar, Maŕteamññŕŕ
d'ŕāžajl ō Dhja.

C. Devñ žñjoñ Cnojde - bññžjð Nejmjom-
lāññ?

F. « X hTjžearññ, jŕ nō mōñ do žojlleaŕ
» oñām ŕearñž do čvr oñt; do bñjž žo bññl
» an Peacač nō žñāñneamññl, azvŕ žo žCñ-
» neaññ mē a žCōññtabajñt do Račarñc azvŕ
» do ŕlaŕtearŕ Neāññðā do čajlleač žo bñāt;
» azvŕ

A. Because, it is necessary, we should hate Sin above all other Evils; for there is no Evil so great as Sin. *Deutr.* 30. 15. &c. *S. Mat.* 25. 41. *Rom.* 5. 6. 12. v. 6. c. 23. v.

Q. How many Kinds of Contrition are there?

A. Two; *Perfect*, and *Imperfect* Contrition.

Q. What is *Perfect* Contrition?

A. It is a Sorrow for having offended God, because he is Sovereignly Good in himself, and has an Abhorrence for Sin.

Q. Make an Act of *Perfect* Contrition?

A. O Lord, it grieves me to the Heart, to have deserved thine Anger, because thou art infinitely Good and Amiable. I am resolved, with the Help of thy Grace, to amend my Life.

Q. What is *Imperfect* Contrition?

A. It is a hearty Sorrow for having fallen into Sin, because of its Baseness; or for Fear of Hell-fire; together with a Detestation of Sin, and with the Hope of obtaining Pardon of God. *Conc. Trid. Sess.* 14. c. 4.

Q. Make an Act of *Imperfect* Contrition?

A. O Lord, I am extremely sorry for having offended thee, because Sin is very odious, and puts me in Danger of forfeiting eternally thy Sight, and thy Heavenly Kingdom; and of damning myself for ever. I am resolved, with the Assistance of thy Grace, to amend my Life.

« азрѣ мѣ хѣи до ѿамнѣзѣ до хѣи хѣи. А
« тѣ Рѣи азрѣ, маилле нѣ до ѿнѣзѣ, мо
« бѣаѣ до леахѣзѣ.

С. Аи махѣте а рѣаѣ до'и Тѣ, а тѣ
Сроѣ-бнѣзѣ до хѣи, аи тѣи нѣ бѣи
хѣ аи а Схѣма хѣи до ѿамнѣ?

Ѳ. Махѣте; ма тѣ Рѣи хѣи хѣи аи.

С. Аи леи аи Сроѣ-бнѣзѣ Неи хѣи
маилле нѣ Сѣхѣи нѣи аи хѣи, ѿи Махѣ
те аи нѣи хѣи аи аи бѣаѣ?

Ѳ. хѣи леи, аи тѣи нѣи хѣи аи хѣи
хѣи до нѣи хѣи хѣи, аи аи
хѣи хѣи; азрѣ ма « хѣи аи аи
« хѣи аи хѣи, Тѣи хѣи хѣи хѣи
« хѣи, до ѿнѣзѣ.

До Неи хѣи хѣи хѣи до нѣи, ѿи аи
Рѣаѣ до хѣи азрѣ до хѣи
ѿи Сроѣ-бнѣзѣ.

С. Сѣи хѣи до'и рѣаѣ до ѿамнѣ,
ѿи до нѣи хѣи хѣи - хѣи,
Сроѣ-бнѣзѣ хѣи нѣи рѣаѣ?

Ѳ. хѣи хѣи аи Тѣи Неи хѣи хѣи
хѣи хѣи хѣи, азрѣ нѣи Неи,
до хѣи хѣи хѣи, до бѣаѣ до
хѣи.

С. Сѣи хѣи нѣи Тѣи хѣи, хѣи хѣи до
бѣаѣ?

Ѳ. Деаѣ, аи хѣи, аи хѣи азрѣ
аи махѣ хѣи, аи аи хѣи хѣи хѣи. 2. Деаѣ
хѣи

Q. Does he, who is *perfectly* contrite, obtain the Remission of his Sins, when it is not in his Power to confess them?

A. He does; provided he be resolved to confess them. *Conc. Trid. ibid.*

Q. Is *Imperfect* Contrition, together with the Sacrament of Penance, sufficient for obtaining the Remission of our Sins?

A. It is, when none of the four Conditions, we spoke of above, is wanting; and provided the Penitent *begin to love God as the Fountain of all Justice.* *Conc. Trid. Sess. 6. c. 6.*

Of certain Things which greatly serve to strengthen and move the Sinner to Contrition.

Q What ought the Sinner to do, in Order to be truly Sorrowful and contrite for his Sins?

A. He ought to beg earnestly of God, to grant him this Heavenly Sorrow; and diligently to reflect on the Things, which may excite him thereunto. *S. Jo. 15. 5.*

Q. What are those Things, which he ought to reflect upon?

A. Let him consider, first, the Majesty and Goodness of God, whom he has offended. 2. Let

cað aɲɲ ʒac̣ Maɲɲ dā nDeāɲnaɲɲ ðó. 3. Deaɲ-
cað aɲɲ pāɲɲ nó aɲɲ Cheɲɲað JOSX CRjOSD
aɲɲ a ɲon.

C. Cneɲɲ oɲle ɲɲ ɲnDeɲɲta ðó, cɲm ē ɲēɲɲ
do ɲɲɲaɲac̣t cɲm Tɲɲɲe aɲɲɲ Doɲɲɲɲ ɲā
na pēacaɲɲɲɲ?

F. Smɲaɲneað, aɲɲ Tɲɲ, aɲɲ Uɲɲɲɲ aɲɲɲ
aɲɲ ɲɲāɲneamlaçt a pēacaɲɲeað. 2. Xɲɲ a
Dhɲomɲɲeac̣aɲ, aɲɲɲ aɲɲ a ðānaçt ðɲtçēɲ-
ɲɲ aɲɲ deɲnaɲɲ na bPēacaɲɲeað.

C. Naç bɲɲɲ (¹) Sljze ēɲɲɲ eɲle aɲɲ ɲóɲ, aɲ
aɲ ab ɲēɲɲɲ ðó Taɲɲe do bɲaɲɲ?

F. X tā; ɲɲ ɲēɲɲɲ ðó a tabaɲɲt ɲā deaɲa,
ɲɲɲ tɲɲɲ ɲē Dɲoɲaltaɲ Dē, aɲɲɲ Pɲaɲta
ɲɲɲɲɲ.

C. Cneɲɲ oɲle ɲóɲ ɲɲ cóɲɲ ðó do ðeɲnaɲɲ, taɲ
ēɲɲ na Neɲte-ɲɲ, aɲɲ aɲ labɲaɲmaɲ, do bneac̣-
ɲɲɲað aɲɲɲ do meāðac̣aɲ ɲonɲ a (²) Xɲɲneað
ɲo dɲtɲac̣taç?

F. ɲɲ cóɲɲ ðó ē ɲēɲɲ do bɲoɲɲɲɲað ɲo dɲt-
çɲollaç, cɲm Dē, Xtaɲɲ na hUɲle tɲócaɲɲe, a
Chɲɲtaɲɲteɲɲ, a ɲlāɲɲɲteɲɲ, aɲɲɲ a Cho-
tɲɲteɲɲ do ɲolað aɲɲɲ do ɲɲāðɲɲað óɲ
Cɲonɲ ʒac̣ ɲle Nj, aɲɲ Son, ɲɲ bē amāɲɲ aɲ
Raç Xɲɲɲze, aɲɲɲ ʒac̣ Tɲoðlaɲçe eɲle, do
ɲɲaɲɲ ɲē ɲað; açt ɲóɲ do cɲonɲ ɲo bɲɲɲ ɲē
ɲó ɲaɲɲ aɲɲɲ ɲó ɲeanaɲaɲɲ ɲonɲ ɲēɲɲ.

(¹) Meoðaɲɲ.

|| (²) ɲɲɲɲɲ.

him consider all the Good he has done him. 3. Let him lay before his Eyes the Passion or Sufferings of JESUS CHRIST for his Sake. *Psf. 47. 1. Deut. 32. 6. &c. Phil. 2. 5. &c.*

Q. What else ought he to do , towards moving himself to a true Sorrow for his Sins ?

A. Let him think , first , on the Number and Baseness of his Sins. 2. On his Ingratitude and unreasonable Boldness in committing Sin. *Jer. 2. 12. &c. Hebr. 10. 28, 29. &c.*

Q. Is there not still some other Means , from which he can draw Advantage ?

A. Yes ; he can consider , that he has deserved the divine Vengeance , and the Torments of Hell. *Jer. 2. 19. Hebr. 10. 27.*

Q. What else ought he to do , after having diligently considered and weighed in his Mind , these Things , we spoke of ?

A. He ought to excite himself earnestly , to praise and love God above all Things , the Father of all Mercy , his Maker , his Saviour , and his Preserver ; not only on Account of the Time he gave him to repent , and of all his other Gifts ; but also because he is infinitely good and amiable in himself. *Psf. 33. 1. &c. S. Luk. 18. 19.*

Do'n Ryn dajnzjon.

C. C'hero ē an t'heay Nj, i' njačtanac' c'ym
Sācnamynte na h'Xt'nyze do z'lačad
zo tajnbeac'?

F. Ryn dajnzjon, lājōm zan Xojn - nj do
devnač an X'zajō tota Dē ó rjn r'raç.

C. C'hero ē dejn t'v' m' an Tē a t'ā zan an
Ryn dajnzjon-ya?

F. Nj b'xyl fožnam ajn a x'loj'jōm; do b'j'z
zo b'xyl an Ryn-γo mō njačtanac'.

C. Devna žnjōm Ryn dajnzjn?

F. « X h'tjzeanna, a t'ā Ryn azrv' Dōt'caç
» dajnzjon azvm, majle nē Conžnam do
» žnāç, zan t'feanç-γo do t'v'lleač nj ya mō?
» do brō x'eām ljom mo b'āç do t'eac't jona
» t'v'tjm anç a b'Peacač ó γo a mac.

C. C'jonnaç a'jneoc'aç Neac', zo najō an
Ryn-γo ajze?

F. X'jneoc'ačō γē ē ajn d'ā p'njōm'cōmarta,
jōdon, γεac'nač (¹) Chjonxāta an peacačō,
azrv' leayv'zad na beata.

(¹) Ocājōe, Sjocna.

Of a firm Purpose of Amendment.

Q. **W**Hat is the third Thing, that is necessary for receiving the Sacrament of Penance with Benefit ?

A. A firm and strong Resolution to do nothing against the Will of God, henceforward.

Q. What do you say of him, who has not this firm Resolution ?

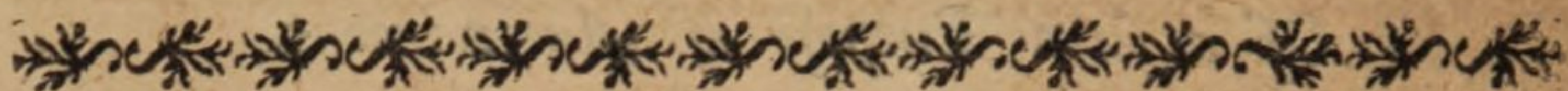
A. His Confession is good for nothing; because this Resolution is absolutely necessary. *Pf. 118. v. 106. S. Mat. 10. 37, 38, 39. Conc. Trid. Sess. 14. c. 4.*

Q. Make an Act of firm Purpose ?

A. *O Lord, I am resolved, and have strong Hopes, by the Help of thy Grace, not to deserve thine Anger any more: I would rather die than fall henceforth into Sin.*

Q. How shall one know that he had this resolution ?

A. He will know it by two principal Signs, to wit, the Shunning of the occasions of Sin, and Amendment of Life. *S. Mat. 7. 20. S. Luk. 6. 44. Coloss. 3. 1, 2, &c.*



X N 6. L e' j z j 0 N N.

До'и флориди.

C. Credo ē an ceatpamao Nj, jr nacta-
nac cym Sacpamhte na hX jtrjze?

f. f 10, r 10, n.

С. Смердо и флорюжи ани?

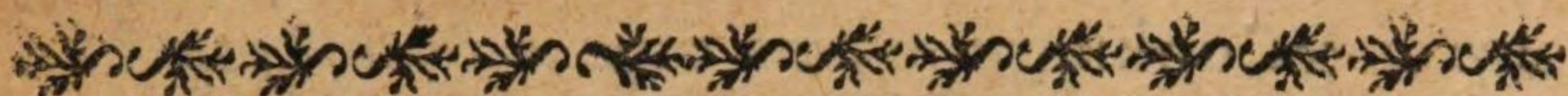
f. X tā Carlojo azvyr fojllrynžad Pea-
cað, do njoŷ an tXjtrnžead an a Xžajð fējn,
a lātajn Sažajnt, az a bŷrl Uždarnāŷ nē
bneŷteaminnŷ Xjtrnžead do cŷr ajn, azvyr nē
lēžead azvyr (¹) Maŷteaminnāŷ do tabajnt
dō.

C. Cюннау и сои ан фолькунгад-го до
дернаи?

Բ. Ա տօ՛՛ր յաճաճօրնս, տա՛ր է՛ր շնորհ
 քոյն-ընդամաք ինն չէ՛ն յօ՛ւնաճաճ,
 յա՛ճ իւր քաճաճ տարժա՛նս ա՛յն ա շօ՛րհնիշնիւ,
 ծննդն յա՛ն յօտարաճ յա՛ն Եստե՛ն; աշու՛
 րօ՛ր յա՛ճ յիւր քաճաճ; Ե՛մ մե՛ծ Սա՛ն ծօ՛ւն-
 քաճաճսն; աշու՛ր յա՛ճ Մօ՛ծս ա՛յն ա իմ Եստե՛
 նաճաճ է, մա՛ր Մօ՛ծ է ծօ՛ւնընդա՛յն յօ՛ւն
 ա՛ն քաճաճ.

С. Хи бѣхѣ рѣ нѣастанѣ зо снѣте , заѣ

(¹) Αβρολόγιο.



THE 6. LESSON.

Of Confession.

Q. What is the fourth Thing that is necessary for the Sacrament of Penance?

A. Confession. *Num.* 5. 6. *S. Jo.* 20. 23. *Act.* 19. 18. *S. Jam.* 5. 16.

Q. What is Confession?

A. It is an Accusation and Declaration of Sins, made by the Penitent against himself, in the Presence of a Priest, who has Power to enjoin him Penance, and to give him the Remedy and Absolution thereof. 1. *S. Jo.* 1. 9.

Q. How ought this Declaration to be made?

A. We are obliged, after a diligent and exact Examination of ourselves, to tell every mortal Sin we remember; without adding or diminishing; and likewise every Kind of Sin; how often we fell into it; and every Circumstance thereof, which doth considerably aggravate the Sin. *Conc. Trid. Sess.* 14. c. 5. *Catech. Conc. Trid. Part.* 2. *S. Carol. Act. Eccles. Mediol.*

Q. Is it certainly necessary to mention in Confession, all the mortal Sins, which we have committed and call to Mind?

A. It

A. It is undoubtedly; for whosoever conceals any one Sin, addeth a grievous mortal sin to the Rest of his Offences, by abusing this Sacrament, and by lying, not to Man, but to God himself. *S. Ja. 2. 10. Act. 5. 4. Conc. Trid. Sess. 14. c. 5.*

Q. What hinders us to declare all our Sins in Confession?

A. It is commonly either Fear or Shame.

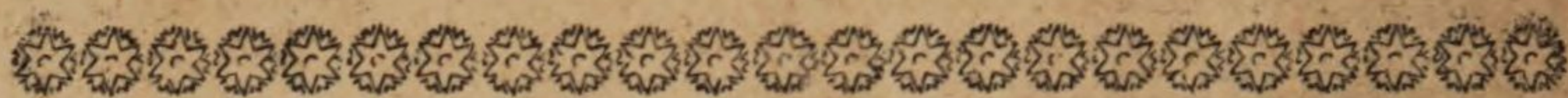
Q. Is it necessary for us, to renounce this criminal Fear and foolish Shame?

A. Yes; for unless we do so, we shall be damned for ever; and instead of the Shame, we refused to endure in private, we shall suffer Shame and Reproach publickly, before the whole World, on the Day of Judgment. *Nahum. B. 4, 5. &c. 1. Cor. 4. 5. Conc. Trid. Sess. 14. c. 5.*

Q. Is it not to be feared, that our Ghostly Father may discover our Sins to Some Body else?

A. No; for he is bound, under Pain of eternal Damnation, to suffer Death sooner than reveal any one Sin: Moreover, he would thereby fall from his Degree or Rank in the Church. *S. Thom. quodl. 12. art. 16. Conc. gener. Later. 4. C. Omnis utr. sex. de Pœnit.*





Χ Ν 7. Λ Ε Ι Ξ Ι Ο Ν Ν.

Do'n Moð aji aji cōji f loji jōji do ðevnañ.

C. **Τ** Αji εji ζvi τjomγvζji do peacajðe, azvγ ζvi evmji ad Chvñne jad; ταji εji γόγ tv γέji do žlvagac̃t, azvγ do bpoγ-ovžad evm γjom-ðojlζji γā teazmājl jomnta; cjomnaγ jomcānaaji tv γέji a βjažnaγε an τSazajnt?

f. Αji mbejt ðañ zo troimða, tvηγεac̃, lējζji mē γέji aji mo žhlñjð; cojγεazaji mē γέji, azvγ jannaaji zo kñmal beannaçt an Χταñ f loji jōjne.

C. Cpevd jad na bñatpa jγ žnātaç leat a nāð, an tan jannaγ tv a beannaçt-γon?

f. Χ ðejmji: **BENEDIC MIHI PRATER, QUIA PECCAVI**, jodon, « beannað mē a » Χταñ, ðji do peacajzeay.

C. Cpevd do nē tv na ðjað γji?

f. Χ ðejmji an **CONFITEOR** a Λajojon, zo nvze **MEX CULPA**, māγ Dvñe mē do tvzeay Λajojon; mvi ab ead, a ðejmji é a nζ lojðljz, ζvγ an βfocal-γo, » Tmē mo Choji γέji.

C. Αβαñ an **CONFITEOR** a Λajojon.

f. « **Confiteor Deo Omnipotenti, beatae Ma-**
 » **nnae semper Ujñzjñj**, beato Michael, Χñ-
 » **changelo**, beato joannj baptjsta. Sanctjγ
 Χπογtoljγ



THE 7. LESSON.

Of the Manner in which Confession is to be made.

Q. **A**fter you have recollected your Sins, and fixed them in your Memory; after you have also stirred up, and excited your self to true Sorrow for having fallen into them; how do you behave yourself in the Presence of the Priest?

A. I fall upon my Knees full of Heaviness and Sorrow; I bless my self, and humbly ask the Ghostly Fathers Blessing. *Pf. 50. S. Jam. 4. 10.*

Q. What Words do you make Use of, when you ask his Blessing?

A. I say : *Benedic mihi, Pater, quia peccavi.* that is, *Bless me, Father, for I have sinned.*

Q. What do you afterwards?

A. I say the *Confiteor* in Latin to *meâ culpâ*, if I understand Latin; if not, I say it in English, to these Words, *through my Fault.*

Q. Say the *Confiteor* in Latin.

A. *Confiteor Deo Omnipotenti, Beatæ Mariæ semper Virgini, beato Michaëli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro & Paulo, omnibus sanctis*

T

sanctis ; (& tibi , Pater ,) quia peccavi nimis Cogitatione , Verbo & Opere , meâ Cculpâ , meâ Culpâ , meâ maximâ Culpâ. Ideò precor Beatam Mariam semper Virginem , beatum Michaëlem Archangelum , beatum Joannem Baptistam , sanctos Apostolos Petrum & Paulum , omnes Sanctos (& te Pater ,) orare pro me ad Dominum Deum nostrum.

Q. Say it in English.

A. I confess to Almighty God , to the Blessed Virgin Mary , to the blessed Michael the Archangel , to the blessed John Baptist , to the holy Apostles Peter and Paul , to all the Saints , (and to you , Father ,) that I have sinned in Thought , Word and Deed , through my Fault , through my Fault , through my most grievous Fault. Therefore I beseech the Blessed Virgin Mary , the blessed Michael the Archangel , the blessed John Baptist , the holy Apostles Peter and Paul and all the Saints , (and you , Father ,) to pray for me to our Lord God.

Q. What are you to do next ?

A. I must tell how long it is , since I confessed last ; and accuse my self particularly of all the mortal Sins , which I have committed since that Time ; and likewise of the mortal Sins , which I forgot before.

Q. What ought you to do , when the Ghostly Father asks you Questions ?

T ij

A. I am

Բ. Ա տա՛՛ր յաճախ՝ օրսն ա իրաճիսն յօ իյննեա՛ն աշրհ յօ հԱմալ.

Շ. Շքեւո՛ւ ըօ յի՛ տ՛ր տալ էյր ըօ քաճալժեա՛ն ը՛սմալ:

Բ. Շնո՛ւնիչիսն ան CONFITEOR; աշրհ էյրժիսն յօ հԱյրեա՛ն էյր ան ՅԾոմայրե, ըօ ծէյր ան տՕյժե ԲՅրյոյնե ըսմ, աշրհ էյր ան տըքէտեանայ Այտիչե, ըօ շնեայ օրսն.

Շ. Շյոնայ յօմճարայր տ՛ր քէյն, ան տան ըօ ծէյր ան տԱտայր ԲՅրյոյնե (¹) ՏՅր-ծըքէտ օրտ, ո՛ն Մայտեանայ ընտ?

Բ. Ըօ յիսն Յիյօմ Շրօյժե-ծընչի՛ն անդա ուսն ՅՇեւոնա, յօժօն, Յլաճայր Երիքե աշրհ Ըօյլչեայ տօն քա՛ մօ քաճալժի; աշրհ Յլաճայր ան ՏՅր-ծըքէտեանայ յօ Շրօյմ-ճեանա՛ն, յիյրյոլլ.

Շ. Շքեւո՛ւ յի յնԸեւոնտա ընտ տալ էյր ու ԲՅրյոյնե?

Բ. Ար՝ շօյն ըսմն ծըժեաճայր տօն ըօ տաճայրտ ըօ Ըհյա քա՛ մայտեանայ մօ քաճալժեա՛ն ըօ տաճայրտ ըսմն; յի շօյն ըսմն քօր մօ ըեաճիւնն (²) ը՛ստնրաճա՛ն, աշրհ մօ ծըքէտեանայ Այտիչե ըօ շօյմլյօնա՛ն յօ շնալժեա՛ն, ծըժեա՛ն, շօմլրա՛տ աշրհ յի քէյն է.

Շ. Նա՛ն տարծա՛ն ըօ ի քաճա՛ն, այր Աայրիծ, ան տՏՅր-ծըքէտ ըօ շնր այր Շայրժե?

Բ. յի տարծա՛ն, աշրհ քօր յի քիյն-իյաճտանա՛ն ըօ, այր Աայրիծ, ա շնր այր Ատլա.

(¹) Աբրօլօյն.

|| (²) ը՛ստնրաճան.

A. I am obliged to answer him faithfully and and submissively. *Eph.* 4. 24, 25.

Q. What do you do, after you have confessed your Sins?

A. I finish the *Confiteor*, and listen attentively to the Counsels, which the Confessor gives me, and to the Penance, which he enjoins me.

Q. How do you behave your self, when the Confessor is giving you the Absolution?

A. I make, at the same Time, an Act of Contrition, that is, I conceive great Grief and Sorrow for my Sins; and receive the Absolution with the Head bowed down, and with an humble Heart.

Q. What are you to do after Confession?

A. I ought to give great Thanks to God for having forgiven me my Sins; I ought likewise to renew my good Resolutions, and to perform my Penance devoutly and thankfully, as soon as possible. *S. Luk.* 15, 16, 17, 18. &c. *S. Jam.* 1. 24.

Q. Is it not sometimes profitable to the Sinner, that the Absolution should be deferred?

A. It is sometimes profitable, and even absolutely necessary for him, that it should be deferred. *S. Mat.* 7. 6. 2. *Cor.* 7. 8, 9. *Rit. Rom.* *S. Carol. Instr. ad Confess. Act. Eccles. Mediol. Part.* 4. pag. 651.

Q. For whom is it necessary, that the Absolution should be deferred?

A. For those, who are ignorant of the Things, which every Christian is obliged to learn and know; or that are ignorant of the Duties of their Calling: For those also, who, after Admonition, neglect to instruct and govern their Children and Family Christian-like: For those likewise, that are not willing to avoid the immediate Occasions of Sin. *Innoc. XI. Decret. contra 65 Propos. 2. Martii 1679. S. Carol. ad Confess. Part. 4. pag. 651. Rit. Rom.*

Q. What means the immediate Occasion of Sin?

A. Every Thing, that is wont to draw one into Sin; as for Example, the Frequenting of a House or Company, which commonly draws one into Sin; the Reading of Love-books; the Following of a Calling or Trade, by which a Person is accustomed to fall into Sin.

Q. Is it possible that we are obliged upon any Account, to avoid and forsake our Kindred, Companions, or the Calling we live by?

A. It is very possible; for it is certain, that we are under an Obligation of shunning them, when we see, that, after all the Admonitions we have received, and after all the Endeavours we have made, they continually draw us into Sin; for it is necessary for us, either to cease from sinning, or to avoid the Occasions.

δην ης γολᾶην ὀνῆν γζοη δο'η πεααδ, νό αν
Cjouḡāta do ḡeacnað.

C. Cja tɾɜ an Xjɾne-ɣj ὀνῆν?

F. Xɾ Slānɾɜteojɾ, az nāð: » Māɣ ejoɾtaç
» do ḡh̄l, νό do Lām ðeay nē hOjlbēɾm ὀḡāɜajl
» ὀνɾ, be an ayad an tSḡl, νό zeāɾɾ ὀjot
» an Lām, azɾɣ teɾlɜ vaɾt j; ὀɾɾ jɣ ḡeāɾɾ ὀνɾ
» Xon-ball do do ballajð do çajlleað, joɾā
» do Chopp ɣle do teɾlɜe an zo hɣɾɾjoɾɾ.

C. Cja heɣle ὀ'an njaçtaɾnaç, an tSḡɾɾ
ðneɣt do çɾɾ aɾɾ Xtlā.

F. Do'η mɾɾɾɾɾ, az a ὀɣɣl ὀnoɱççleac̃tað
azɾɣ Leannān Peacājð, νό zo leayɾɱɜ do a
mbeaɾta: do'η ὀnoɾɱɜ maɾ an zCevɾna, nē
naç āɾll Maɾteamɾnaɣ do tabajɾt ὀā zCo-
maɾɣaɾɾ, no Sjoɱçāɾɾ do ðevnaɾɾ.

C. Cja hɾad ɣoɣ ὀ'an njaçtaɾnaɣaç a ὀɣl-
tað, νό a çɾɾ aɾɾ Cāɾɾde?

F. Do'η Drean az a ὀɣɣl Cɾo na Coɾmaɾ-
ɣaɾɾ, νό do nɾɾɱɱð ὀjoɱɜbāɾl do mḡojɾ νό do
Chl̄v na Coɾmaɾɣaɾɾ, azɾɣ nē naç Mjaɾ
Xjɾɱoc do ðevnaɾɾ do nēɾɾ a zCɾmaɾɱ.

C. Cja heɣle ɣoɣ ὀ'an çojɾ a ὀɣltað νό a
çɾɾ aɾɾ Xtlā?

F. Do'η mɾɾɾɾɾ do peacajɜ ὀɣ āɾɱð, azɾɣ
do ὀɣltaɣ Leojɾ-ɱɱjoɾɱ νό Xjɾɱɱɱe do ðev-
naɾɱ ὀɣ āɾɱð, do nēɾɾ Nōɱɣ na Tjɾne, azɾɣ
Xjɾne

Q. Who gave us this Commandment ?

A. Our Saviour, saying : *If thy right Eye, or Hand scandalize thee, pluck out the Eye, or cut off the Hand, and cast it from thee; for it is better for thee that one of thy Members perish, than that thy whole Body be cast into Hell.* S. Mat. 5. 29, 30. S. Mark. 8. 36. S. Luk. 9. 25. S. Greg. Magn. Can. *Falsas.* de Pœnit. dist. 2. Innoc. II. Can. *Fratres.* de Pœnit. dist. 5. Alex. VII. Innoc. XI. Decret. contra 65. Propos. 1679.

Q. For whom else is it necessary, that the Absolution should be deferred ?

A. For those, who are in a habitual or customary Sin, until such Time as they mend their Life: For those also, that have not the Will to forgive their Neighbour, nor to make Peace with him. S. Carol. *ib.* Conc. Later. II. Can. 22. Rit. Rom. XI. *ib.*

Q. For whom still is it necessary, that the Absolution should be refused or deferred ?

A. For those, who have their Neighbour's Goods, or that have hurt their Neighbour either in his Goods or Reputation; and have no Mind to make Restitution according to their Ability. S. Carol. *ibid.* Conc. Lateran. *ibid.* Rit Rom.

Q. To whom else is it fit to refuse or delay the Absolution ?

A. To those who have Sinned publickly, and refuse to make Satisfaction, or do Penance openly, according to the Custom of the Country, and the

Житие аи Еѣрбоѣз нѣ аи Уастарѣи:

С. Сја ꙗѡ ѡеомѡ д' аи мѡаѡтаиасѡ, а сѡи аиѡ
Сѡиѡе?

f. Do'n Dpoxuz, do tuz črm floxoxone zan
Ullmizad, zan Chvartvzad Cozvay, zan
Doxizeay xā na bPeacajob, zan Ryn xjnjn-
neac jad xējn do leayvzad; azvy xōy do'n
mynitjn, nac nDevnani floxoxon jomlān, nō
nē nac ājl an brejteaīnny Xjtrjze, do čy-
neay an Sazart opca, do čojmljonad.

C. Хи леоп до на Дшонзайб-рј вѣ ан ѡст
до братаѡ зо теани, азрѣ зе аллаѡ зо лѣјојѣ
зач вѣ Нј, јѣ мјастанаѣ, до ѡернаѣ?

f. Nj leon yn do'n Dyrniz a jnbyjorajz, do
tjz cym floyjorne zan ullmryzad; na do'n
Drean do meall ceana ne na nzeallainnab
an Ojoe floyjorne, no jad xejn, brd eora a
nao; mna byrljo a nzyayr bair, azyr mna
nullmryztean lret an Xjnbyr, man yr eojn,
ynl do bejntean slojn-bnejt onnta; ojn nj ne
briatnab na ne zeallainnab, act ne jnjon-
antab do xajtan flajteay De.

C. Cnevd ē te iže oīnāḃ , dā v t r z a ḃ an
t o j d e f l o j r j o j n e s l o j n - b n e j t a j n an M h n t j n ,
d o c j r e a j n e a r b n ḃ na ž č o j n ž j o l l n j a c -
t a n a c ?

f. Do tejžeomāð, zo mbjað an tSlojn-
bnejt-ryn zan brijz, zan Rat; azry zo nDer-
nyjdyr

the Injunction of the Bishop or Superiour. *Conc. Trident. Sess. 24. c. 8. Rit. Rom.*

Q. For whom lastly is it necessary, that the Absolution should be deferred?

A. For those, who come to Confession without Preparation, without an Examination of Conscience, without Sorrow for their Sins, without a true Resolution of correcting themselves; and likewise for those, who make not a full Confession; or that are not willing to perform the Penance, which the Priest enjoins them.

Q. Is it enough for all these People to knock their Breasts hard, and positively promise to do all Things, that are necessary?

A. It is not enough for the ignorant People, who come to Confession without Preparation; nor for those, who, by their Promises, have already deceived their Confessor, or rather themselves; unless they be in Danger of Death, and that such as are ignorant be actually instructed, and duly disposed before they get Absolution; for it is not by Words or Promises, but by Works, the Kingdom of God is obtained. *S. Mat. 7. 21. 1. Cor. 4. 20. Tit. 1. 16. Conc. Lat. II. Can. 22. S. Carol. Instr. ad Confess. ib. Innoc. XI.*

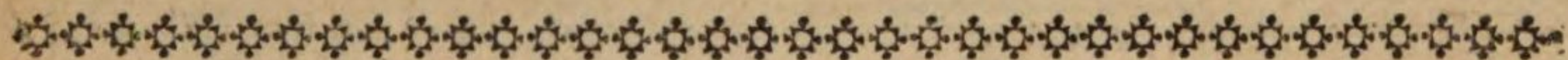
Q. What would happen, if the Director should absolve those, whom he sees to want the necessary Conditions?

A. It would happen, that this Absolution would be of no Force nor Value; and that both the Confessor

Confessor and Sinner would commit a great Crime against God. *S. Mat. 15. 14.*

Q. What should be said to the senseless People, who would take ill the Confessor's severe Sentence or Refusal; and would say, that they are afraid to die suddenly in their Sins?

A. They ought to be made sensible, that ^a far from their Receiving any Benefit by an Absolution given against all Rule, it would draw the Curse of God upon them; and that ^b God will not abandon them in Time of Necessity, if they themselves endeavour to repent and make their Peace, with the Lord of Mercies. ^a *Jerem. 4. 14. Ezech. 13. 10, 19. S. Greg. Homil. 26. in Evang. b Conc. Carth. IV. Can. 11. Arelat. Can. 12. S. Cypr. epist. 18.*



THE 8. LESSON.

Of Satisfaction.

Q. **W**hat is the fifth Thing necessary for the Sacrament of Penance?

A. Satisfaction, that is, a Reparation of the Injury offered to God by Sin; and of the Injustice done to our Neighbour.

Q. Can we not make a good Confession without having a Resolution of making satisfaction according to our Power?

A. We

ƒ. Nj ƒeƒon; ɔn a tã an Ryn-fo mjaɛta
nac an ɔaɛ vɛe Chor.

C. Nac majɛtean an Pjonvɛ, a ɔɔɛtean
do n ƒeɛaɔ, an tan a majɛtean an ƒeɛaɔ
ƒeɛn?

ƒ. Majɛtean an Pjonvɛ ɔjonmɛde; ɔɔɛaɔ;
nj ɔnaɛaɛ ɔo majɛtean an Pjonvɛ aɔm-
ɔjonɔa.

C. Nac nɔɛaɔnaɔɔ Cɔjɔɔɔ Lɔon-ɔnɔon an
an Son?

ƒ. Do mɔnɔɔ ɔo cɔnɛ; ɔɔɛaɔ nj naɛa a
Lɔon-ɔnɔon nɔ lɔonmɛn-ɔon a Soɛan ɔnɛn,
mɛna ɔCɔmɔɔɔɔɔɔɔɔ ƒeɛn nɛ na ɔnɛaɔɔ,
aɔvɛ mɛna nɔɛnɛn an nɔɔɛɛall an ɔa-
ɔaɔ do ɔaɔanɛ do Dɔja a ɔCRjOSD, aɔvɛ
TRE ChRjOSD, nɔɔ do ɔɛn Majɛ aɔvɛ Lɔaɔ-
ɔɛaɛɛ ɔan nɔɔnɔmɛnɔaɔ-nɛ a Lɔaɔan Dɛ:
aɔvɛ » an a ɔCɔmɔɔ an nɔɔɛaɔ aɔvɛ an
» Mɔnɔɔɔ ɔo hɔmɛn; ɔn ɔɔ ɔvɛ ɔvɛaɔɔ
aɔvɛ ɔvɛ jɔlɔɔ an Slɔnɔɔɔɔɔɔ ɛ ƒeɛn ɔvɛ
an mɔaɔ an an Son; nj ɔolɔn ɔnɛn-ɛ ɔɔɔ
ɔnɛ ƒeɛn ɔjɔlɔɔaɔ, aɔvɛ ɔvɛaɔ » mɛn ɔn
» mɛ, mɛ Mɔan mɛn a ɔɛɛ cɔmɔɔaɔmɛl mɛ,
nɔ mɛn-ɔaɔɛaɛ an ɛjɛɛɛɛ aɔvɛ an
Xɔjɔɔaɔ ɔjonmɛde-ɔon.

C. Cɔnnaɔ do nɛtean Lɔon-ɔnɔon nɛ Dɔa?

ƒ. Rɛ cɔmɛlɔnaɔ an ɔnɛɛaɔmɛnɛ Xɔɛɛɛ
do ɛnɛaɔ an ɔɔɔ ƒɔjɔɔɔɔ ɔnɛn, aɔvɛ
ɔɔ nɛ Clɔn-mɛnɔaɔ na Colna ɔo ɔɔɔɔnaɛ,
nɛ Dɛɛɛ, Tɔɔɔaɔ aɔvɛ ɔnɛaɔɔ; aɔvɛ nɛ
ɔvɛaɔ

A. We cannot; for this Resolution is absolutely necessary. *Exod.* 22. 1. &c. *Rom.* 13. 7. *Conc. Trid. Sess.* 14. c. 8.

Q. Is not the Punishment due to Sin, forgiven, when the Sin it self is remitted?

A. The everlasting Punishment is forgiven; but, the temporal Punishment is not usually forgiven. 2. *King.* 12. 13, 14. *Hebr.* 12. 6. *Conc. Trid. ib.*

Q. Did not Christ make Satisfaction for us?

A. He did certainly; however, his superabundant Satisfaction will not avail us; unless we our selves cooperate with his Grace, and use our Endeavours to satisfy God in Christ, and through Christ, who renders our actions agreeable and meritorious before God; and in whom we put all our Hope and Confidence; for although our Saviour suffered and humbled himself to Death for our Sake; still we must humble our selves and suffer in Union with him, if we have a Mind to be conformable to him, or to be made Partakers of his Resurrection and everlasting Bliss. *Rom.* 8. 17, 18, 29. *Coloss.* 1. 24. 2. *Timot.* 2. 11, 12.

Q. How is satisfaction made to God?

A. By performing the Penance enjoined us by our Ghostly Father; and also by a voluntary Mortification of the Flesh, by Alms-deeds, Fasting and Prayer; and by suffering patiently all Affronts and

ƿrlanz ʒac Maſla aʒrſ braʒðeapſa ʒo ƿoʒ
ʒʒðeac aſn ƿon Dē.

C. An bſrl Crmaet aʒ na Saʒaſſt nē
breʒteamnrſ Aſtſiʒe do cſr oſnſn?

F. A tã ʒo ƿſſſneac; oſn do tſr Crjoſð
Crmaet dōʒb, nſ hē amāſn nē an ƿʒʒleað,
aet ƿoſ nē an ʒCeanzal.

C. Cnevd ē deſn tſ nſ an Dneam, do
bjoſ aʒ ʒeapān aſn a nOʒðe fʒſſſne ƿā
tſnoſm - breʒteamnrſ Aſtſiʒe do cſr oſta;
ʒʒð ʒo bſrl ƿē oſneamnac d'a ʒCſontajb,
aʒrſ aſn a ʒCrmaſ a cōſmſſonað?

F. Deſſſm, ʒo nDevnſð Eſʒcōſn mōſ aſn
an Oʒðe fʒſſſne; aʒrſ ʒſn coſamſl nac
bſrl ƿjoſ aca cnevd ē ſſ maſt dōʒb ƿēſn.

C. Cnevd ƿā nDeſſſn ʒo nDevnſð Eſʒcōſn
aſn an Oʒðe fʒſſſne?

F. Do bſjʒ ʒſn deapðta ʒo bſrl d'ſjačajb
aſn, breʒteamnrſ Aſtſiʒe oſneamnac do
Choſſtjð aʒrſ do ðſoçclſontajb na nAſtſi-
ʒeac, do cſr oſta, do cſm nſ hē amāſn a
dTāſtāla aſn Aſtſſſm anſna Ločtajb ceſð-
na, aet ƿoſ cſm na ʒCoſſte cſaʒð toſt do
ðjoʒaſt; aʒrſ dā mbeſt ƿē nō⁽¹⁾ ƿāſn na
ēaſʒſð leo, do bjað ƿē nann-ſāſſteac anſ
a bſeacaʒðb.

C. Cnevd ƿā nDeſſſn, ʒſn coſamſl nac
bſrl ƿjoſ aca cnevd ē ſſ maſt dōʒb ƿēſn?

F. An an Aððan ʒſn ƿēanſ dōʒb ʒo mōſ

(¹) ƿēſn.

and Troubles for God's sake. *Rom. 8. 17. Coloss. 1. 24. 1. Cor. 5. 3. Conc. Trid. ib. &c. 9.*

Q. Have Priests Power to enjoin us Penance?

A. They have truly; for Christ gave them Power, not only to loose us, but likewise to bind us. *S. Mat. 18. 18. 1. Ccr. 5. 3. &c.*

Q. What do you say of those, who find Fault with, and blame their Ghostly Father for laying a heavy Penance upon them; although it be proportionable to their Transgressions, and in their Power to perform it?

A. I say, they do a great Wrong to the Ghostly Father; and that it is likely they know not what is good for themselves.

Q. Why do you say they wrong the Ghostly Father?

A. Because it is certain, that he is bound to enjoin a Penance proportionable to the Sins and evil Inclinations of the Penitent, in Order not only to preserve him from relapsing into the same Faults, but likewise to punish past Offences; and in Case he were too indulgent or easy to the Penitent, he would become Partaker of his Sins. *Conc. Trid. ib. Catech. Conc. Trid. de Satisfact.*

Q. Why do you say, that it is likely, they know not what is good for themselves?

A. Because it is much better for them, to endeavour, with God's Grace, to make Satisfaction in this Life for their Sins, than to undergo the Punish-

Djiceall do ðevnañ, majlle nē žnārajb Dē,
 aji Leojn-žnjoñ do ðevnañ an ra tSložvl-ro
 aji Son a žCjontað, joñā an Pjoñýr a dljž-
 tean dób, d'fvlantž a dTejnjð Phvřzadóna.
 Tajnyr rji, jr mðr řðjneay bpejteamnyr
 Xjtrjže ojneamnac, jocyłājntec cñm a
 žCvřta aji a žCojmevð, azvr cñm a žCvř-
 dvjže aji Xjtvtjm tjobvřdž, azvr aji
 ðamvřt řjorřkðe.

C. Xñ mðr an Peacað žan āñ bpejteamnyr
 Xjtrjže do cōjmljonað?

f. jr mðr; do břjž žo břvl d'řjacajb ořvřñ
 » Tonað bvr jomcřbñž doñ Xjtrjže do ta-
 » bajnt vajññ; azvr žo dTržtar Mjmeay do
 Dha, an tan nac mbjoťar vřmal doñ Ojðe
 fŁjřřojne, řean jonařo Dē.

C. Cjonnaay do njtean Leojn-žnjoñ njr an
 žCoñmarřaji?

f. Rē hXjřjoc, nð Cřtvřžad řan Djožbājl
 Do njtean dñ ann a MŁjn, ann a Meay, nð
 ann a Člř.

C. Nac břvl Meoðaji aji bjt an řan Ea-
 žlvř, do cōnžnaay lññ Ceart Dē do řārvř
 žad?

f. X tā, joðon, Łožad.

ment due to them, in the *Fire of Purgatory*. Moreover, a proportionable and wholesom Penance greatly contributes to put them upon their Guard, and to preserve them from *fatal Relapses*, and from *eternal Damnation*. Conc. Trid. ib.

Q. Is it a great Sin not to perform our Penance?

A. It is; because we are obliged to bring forth *worthy Fruits of Penance*; and that God is despised, when the Ghostly Father, who represents him, is not obeyed. *S. Mat. 3. 8. S. Luk. 10. 16. 1. Thess. 4. 8.*

Q. How is Satisfaction made to the Neighbour?

A. By Restitution, or a Reparation of the Hurt done to him in his Goods, in his Credit, or Reputation. *Rom. 13. 7.*

Q. Are there no Means in the Church, which help us to satisfy the Divine Justice?

A. There are, to wit, Indulgences.

Α Ν 9. Λ Ε Ι Ξ Ι Ο Ν Ν.

Do'n Loḡaḡ.

C. CRevd iḡ Loḡaḡ ann?

f. Α τᾱ Τῳḡλαῖσε νό Τῳḡσαιῖε ὁ Ὑαḡταῖᾱ-
 ναῖḡ na ḡεαḡλῖῖε, τῖε μαῖτεαῖḡ ὁῖḡḡ na
 Ρῖḡḡḡ αῖḡῖḡḡḡḡḡḡ, α τᾱ ὁῖḡḡḡḡḡ ὀῖḡḡḡ
 ὁῖḡḡ an ῖḡ τῖḡḡḡḡḡḡ, νό an ῖḡ τῖḡḡḡḡḡ
 ὀῖḡ, an Son na ḡῖḡḡḡḡḡḡḡ do μαῖτεαḡ
 ὁῖḡḡ τῖε ῖḡḡḡḡḡḡ na ḡḡῖḡḡḡḡ.

C. Αḡ ἔ naḡ μαῖτεαḡḡ an ḡᾱḡ-loḡaḡ ḡḡḡ
 ῖḡḡ ῖḡḡḡḡ ὁῖḡḡ?

f. Νῖ μαῖτεαḡḡ ὁῖḡḡ αḡḡ an Ρḡḡḡḡ αῖḡ-
 ῖḡḡḡḡḡḡḡḡ; ὀῖḡ nῖ an μαῖτεαḡḡ α ῖḡḡḡḡ,
 αḡῖḡ nῖ μαῖῖḡḡḡḡḡ ḡḡ ḡḡḡḡ ḡḡḡḡḡḡḡḡ
 μαḡḡḡḡ ὁḡḡḡḡḡḡḡ, τᾱḡ ἔῖḡ ḡḡḡḡḡḡ, ḡḡḡ
 Doῖḡḡḡḡḡ ḡḡḡḡḡ ῖḡ ῖḡḡḡḡḡḡḡḡ; αḡῖḡ ῖḡḡḡ
 ḡḡḡ Rῖḡ ῖḡḡḡḡḡḡḡḡ α ḡḡḡḡḡ do ḡḡḡḡḡḡ ὀ
 ῖḡḡḡḡḡḡ.

C. Αḡ μαῖτεαḡḡ ḡḡḡ ῖḡḡ Loḡaḡ na Ρῖḡḡḡḡ
 αῖḡḡḡḡḡḡḡ ḡḡ ḡḡḡḡḡḡḡḡ, noḡ α ὀῖḡḡḡḡḡ ὁḡḡ
 ḡῖḡḡḡḡḡḡ?

f. Μαῖḡḡḡ, do ḡḡḡḡ ῖḡḡḡḡḡḡ na nDoḡḡḡḡḡ-
 ḡḡḡḡ, μαῖḡ ḡᾱḡ-loḡaḡ ἔ; ḡḡḡḡ ab eaḡ, nῖ
 μαῖτεαḡḡ



THE 9. LESSON.

Of Indulgences.

Q. What is an Indulgence?

A. It is a Gift or Grace from the Superiours of the Church, whereby we receive the Remission of the temporal Pains, which we are obliged to undergo either in this World, or in the other, for the Sins which were forgiven us by the Sacrament of Penance. *2. Cor. 2. 6. &c. S. Jo. Chrysoft. Hom. 4. in Epist. 2. ad Cor. S. Ambros. lib. 2. de Pœnit. c. 7. S. Pacian. Epist. ad Sympron. S. Cypr. lib. de Lapsis, &c.*

Q. Doth not a plenary Indulgence remit us all our Sins?

A. No, it remits only the temporal Punishments; for no mortal Sin ever was, or ever shall be forgiven to any one, after Baptism, without a hearty Sorrow for having fallen into it; and likewise without a firm Purpose of amending his Life for the future. *Conc. Trid. Sess. 14. c. 4.*

Q. Doth every Indulgence release entirely the temporal Punishments due to our Sins?

A. It does, according to the Generality of Divines, if it be a plenary Indulgence; but if it be

мајтеани дѣт Сѣдо до на Рјантајѣ.

С. Хи рѣшани мах рји ан еазлѣхъ рјин ѿ
 леоѣ-ѡнѡѡи до ѡвнѡи, ан тап до беѣхъ рѣ
 лѡн-лоѡаѡ ѡнѡи?

f. Nj ģloraņi zo hjomlān; ojn bndvz ar
Nlōm-Ātari an Pāra dñni Dejne, Tro-
zað, azvġ Ķmivz do ðēanañ zo enājbteac:
a tā d'ġjačajð oriņi ģōr an brejteaņņvġ
Ķjtrijze, do cġneay an tojðe floyjðjne
oriņi, do cōjmljonað zo djaža dvtracac;
azvġ Leoņ-ġņjōñ nð Ķjġoc do ðevnañ a
zCvð azvġ a zClv na Coņarġan, do nēj an
nĶcġņne. Tar a cjoni ģo, mar nač fear
d'Ķoņ-neac, an bġvljð na Cojnzll aje, a
tā njactanač cvm an Lōžajð do ġnoðvzað,
do njð na Cņjorðvðte cņjonna, jġ an Ķm
zCēvðna, Djtejoll aņ Leoņ-ġņjōñ do ðev-
nañ aņ Son a bPeacac.

C. Nac b̄xrl x̄or d'x̄jac̄ajb̄ on̄n̄n R̄v̄n a b̄e j̄t
az̄n̄n D̄ja do x̄ārv̄z̄ad̄ az̄rv̄ do n̄jan zo
n̄v̄z̄e an b̄ārv̄?

f. A tā zan Aimer; ojn aitenje Dja ojn,
 » b Diteall do derman aji dvl a ydeac ya
 » Dora (¹) crman, c an beata yjornvde do
 » ylotrvzað dñnn xējn malle nē fajtceay
 » azrv nē Cmjotrvzað, azrv d ē xējn do žnā-
 » dvzað nē an žCmojde zo hjomlān, azrv by
 Cjonn zac vle Nejte. Oj a cjonn jo, » brð

(¹) *crina*z.

not, it remits only a Part of the temporal Punishment.

Q. Doth the Church therefore exempt us from making Satisfaction, when she grants us a plenary Indulgence?

A. Not altogether; for our Holy Father the Pope commands us to give Alms, to fast and to pray devoutly: we are likewise obliged to perform diligently and piously the Penance, which our Ghostly Father enjoins us; and to make Satisfaction, or Restitution to our Neighbour in his Goods and Reputation, according to our Ability. Moreover, as no Body knows, whether he has the necessary Conditions for gaining the Indulgence, the prudent Christians do, at the same Time, endeavour to make Satisfaction for their Sins. *Card. Bellarm. c. 12. de Indulg.*

Q. Are we not also obliged to be resolved to fastify and serve God until Death?

A. We are undoubtedly; for God commands us to ^b endeavour to enter in at the narrow Gate, to work our ^c Salvation with Fear and Trembling, and ^d to love him with our whole Heart, and above all Things. Moreover, the ^e Life of a Christian, upon Earth, ought to be a perpetual Penance. ^b S. Luk. 13. 24. ^c Phil. 2. 12. ^d S. Mat. 7. 13. ^e Conc. Trid. Sess. 14. c. 9.

Q. Doth a plenary Indulgence free us from fulfilling the Commandments, and from subduing our disorderly Passions?

A. It is unreasonable and damnable to say or think, that it exempts us from either of them; for it is certain and manifest according to the expresse Words of the Holy Ghost, that *Man's Life upon Earth, is a Warfare and Temptation*; and it is also certain, that neither the Sin, nor the temporal Punishment is forgiven to those, who have not a *sincere Resolution* at the Time of the Indulgence, to employ their Goods, their Life, and their Health according to the Law of God and the Church. *Job. 7. 1. S. Mat. 3. 8, 9, 10. Gal. 5. 24. 1. S. Jo. 3. 14.*

Q. Is it certain, that the Church has Power to grant Indulgences?

A. It is very certain; for Christ gave her this Power, when he said: *Whatsoever you shall bind upon Earth, shall be bound in Heaven; and whatsoever you shall loose upon Earth, shall be also loosed in Heaven.* *S: Mat 18. 18. Conc. Trid. Sess. 25. Decr. de Indulg.*

Q. Who are those in the Church, that have Power to grant Indulgences?

A. The Bishops have Power to grant some of them; but the Pope hath full Power to grant all Indulgences, according to the Promise made by Christ to Saint Peter in particular. *S. Mat. 16. 19.*

Q. How

ṭabājt rað, do nējn žeallamna Chrišto do
Pheadan nlomta flajlejt.

C. Cjonnaŕ do majtear an eazlvr Pjanta
na bPeacač tpear an Ložad?

F. Xž tabajt Socajn nō Tajnbe « Mhōn-
ŕārajo azvr Mhōn-lrajdēacta JOSX CRJOSD
azvr na Nloin, dā nžojntear Ojncjre na
heazlvre, dñnn žo flajmar.

C. Cnevð jŕ cōjn do ðevnañ, čvñ an Ložajo
d'fāžajl?

F. Nj folājn žac Nj ðnðvžear an eazlvr
da tlob jñ, do ðevnañ žo dvtpeactac čnājb-
teac, do nējn Rñn na heazlvre; azvr a bejt
ajn Stajo na nžnāŕ.

C. Cnevð f'ar ab ējžjon do Neac a bejt ajñ
Stajo na nžnāŕ, čvñ Tajnbe an Ložajo
d'fāžajl?

F. Do bñjž nac majtear dñnn an pjan
ajmŕjorñda, do tvlleamar ajñ Son an pe-
cajo, act tāñ ējŕ an Sjoðčāna do ðevnañ
nē Dja.

C. An fējojn doñ Dmñnž nac bñvl vllam
a lātajn; azvr do čkpear a nōjde flajjorne
ajn cājnðe, an Ložad do žnōðvžad ann Am
ojle?

F. jŕ fējojn dojb žan Xīmarvr an Ložad da
nžojntear jvblē, do žnōðvžad, mā vllmñžjo
jad fējn čvže mar jŕ cōjn, do nējn Choīmajñle
an Ojde flajjorne.

C. Cnevð

Q. How doth the Church by Indulgences forgive the Punishment due to Sinners?

A. By applying liberally to us the Benefit or fruit of the *superabundant Satisfaction and Merits of JESUS CHRIST* and of the Saints, which is called the *Treasure of the Church*. 1. Cor. 1. 30. Colof. 1. 24. Conc. Trid. Sess. 21. c. 9.

Q. What ought to be done, to gain an Indulgence?

A. It is necessary to perform diligently and devoutly, according to the Intention of the Church, every Thing that she orders for that Purpose; and to be in the State of Grace. 1. Cor. 13. 1, 2, 3. Car. Bellarm. c. 13. *Ibid.*

Q. Why is it necessary that one should be in the State of Grace, in order to gain the Indulgence?

A. Because the temporal Punishment due to us for Sin, is not remitted us, until we have made our Peace with God. Job. 9. 4. Rom. 5. 1. Bellarm. *Ibid.*

Q. Can those, who are not actually prepared; and that are put off or delayed by their Ghostly Father, gain the Indulgence at another Time?

A. They can undoubtedly gain the Indulgence called *Jubilee*, if according to the Directions of the Confessor, they prepare themselves for it, as they ought.

Q. What

Q. What doth the Church command, in Order to receive the Indulgence with Benefit?

A. She orders us to repent sincerely, to confess, to communicate, and to perform diligently certain other good Works.

Q. What is the Intention of the Church in granting Indulgences?

A. Her Intention is to assuage the Wrath of God; to make him Satisfaction for our Sins, by applying the Merits of Christ to us; and to obtain Grace from him both for us, and for the whole Church.

Q. What Benefit ought we to reap from this Exposition of Indulgences?

A. First, we ought to make a great Account of Indulgences. 2. To render Thanks to God for having given us such easy Means of applying to us the Merits of his most precious Blood. 3. To endeavour to receive Indulgences as often as possible; particularly at the Hour of Death, in Order to be freed from the Fire of Purgatory. 2. *Cor.* 6. 12.



α N 10. L e j ß j 0 N N.

До на Лоѣтајб до ѿнеау Дноѣбајл аји ан
ѡѡлојрјоји; азвр до'и тSljze нѣ а леауви-
теан јтрѣ ѡлојрјоји беата.

c. Cā hūajr bjoŕ an fhlojŕjojn ʒan bajl?

f. Хи таи до тагдѣзеаѣ Хон-ѡонѣжолл до
на сѣѣ (¹) ѡонѣжоллѣ иѣ мѣстанаѣ ѡвм Сѣ-
срмѣнѣте на хѣѣтрѣ до ѣлаѣѡ до олѣѣѡ-
наѣ.

C. Ca hila jn a bjoŕ Xòban fapčjŕ az Neac
zo bývljo a řlojŕjojnjb Jan bajl Jan Rat?

f. An tan nān ſeacajr ſe Sjoacajr nō Cjon-
fata ʒoʒrʒ an peacajō; aʒrʒ nač nDeānna
Dvtracēt nā Dvčjoll ajr a beata do leavv-
ʒaō, nā ajr dvatʒar an Chriʒoʒvōde aʒrʒ
a ʒajrne ſejn o'ʒoōlvim.

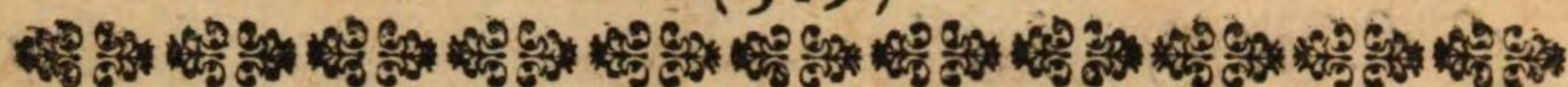
С. Ан бѣхъ Нѣ ахъ бжотъ ежле, ахъ Сѣхъ Ан-
нхъ до Неасъ, насъ насъ Раѣ ахъ на флориде-
нхъ до мнне?

ф. Х т̄а; јоѡѡи, аи таи нас̄ н Де̄а риа Sјоѡ-
ѡ̄и рѣ на N̄а̄ӣиѡ, нѡ рѣ н'ѣ а҃҃с а҃҃а јѡ; нѡ
нас̄ н Де̄а риа Х ј҃јјѡс а ј҃сѡ на Со̄ма р҃҃аи,
а ј҃҃҃ ѣ ај҃ а С h҃҃ма р҃҃.

С. Снево јан меодан мастанас ле ан аџ
џејон на дростџојрјонеаџа до леаџџаџ?

(¹) Cojnizjollajb.

f. fozj r.



THE 10. LESSON.

*Of the Defects which render Confession void;
and of the Manner of repairing it by a
general Confession.*

Q. **W**hen is a Confession void?

A. When any of the five Conditions necessary for receiving the Sacrament of Penance lawfully, is wanting.

Q. When has one Reason to fear that his Confessions are void and of no Effect?

A. When he has not shunned the immediate Occasions of Sin; and has not used either Diligence or Endeavours to amend his Life, or to learn the Duties of a Christian, and of his proper Calling. *S. Carol. Instr ad Confess.*

Q. Is there any Thing else, which gives one Room to doubt, that his past Confessions were of no Effect?

A. There is, to wit, when he has not made Peace with his Enemy or Adversary; or has not made Restitution of his Neighbour's Goods, when in his Power. *Rom. 3. 17. 13. c. 7. 8. v. Conc. Later. 2^a Can. 22.*

Q. What are the necessary Means whereby bad Confessions can be repaired?

A.

A. A good General Confession.

Q. What ought to be done, to attain to it?

A. It is necessary to renew the past Confessions, and to let the Ghostly Father know all the Defects thereof; and to fulfill whatever he will order.

Q. How is one to make this General Confession with Order and Benefit?

A. He should retire to a private Place, and divide his Life into Parts, according to the Variety of the Affairs, he has been engaged in; and of the Places of his Abode.

Q. What else is he to do?

A. It is necessary, he should take Time, not one Day nor two; but the time that is necessary for examining closely his Conscience, according to the Division, we spoke of above; and according to the Extent or Scope of the Commandments of God and the Church, and of the Deadly Sins.

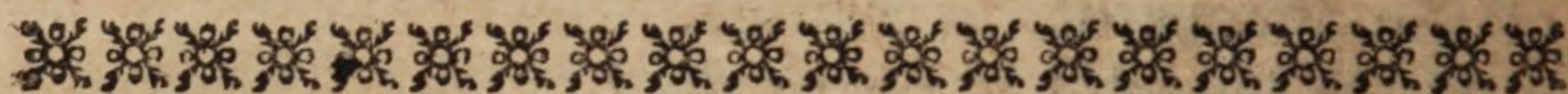
Q. What else is he still to do?

A. He ought, humbly and diligently to, beg the Light of the Holy Ghost, that he may see his Faults: after this Prayer, let him earnestly endeavour to call to Mind the Companies, which he frequented from Time to Time, and from Place to Place; and in what, and how often he transgressed the Law of God.

Q. What else lastly is he obliged to do?

A. Let him, as well as he can, sum up in his
X Memory,

азры ир хејојн лејр, нó рѣмјобад рјоу; мад
 ир Дине лејтеарѡа е, ѡне азры Ујмјн ан
 јомлѡн: јарпад рѣ Трѡцајне ајн Дѡја: азры
 рјоуриѣад е хејн ѡрм мѡм-тѡмре азры
 мѡм-Дѡлѣјр хѡ на рѣацајѡб: глѡад рѣ фјон-
 рѡн а беата до леауриѡд: јоннриѣад рѣ
 ѡо дѡтѡауаѡ Саѡлѡн на Трѡцајне, ѡрм Мај-
 теамнѡу д'ѡѡѡајл анѡа'н јомлѡн; азры ѡјм-
 лѡнад ѡо ѡрѡѡтеаѡ ан брѣјтеамнѡу Хјѡм-
 ѣе, до ѡрѡѡѡеајн ајн.



Х N 10. Л Е Ј Ъ Ј О N N.

До'н Ола ѡѣјѡеанајѡ.

С. С Reвѡ ир Ола ѡѣјѡеанаѡ анн?

ф. Х та Sѡѡамнѡнт до ѡрм ЈОSХ СRЈОSД
 ајн брн, азры до неарѡѡѡеау рјнн ѡрм браѡа
 до брѣјт ајн Чејлѡ азры ајн Чаѡѡѡѡб ан
 Дјаѡајл ан Уајн ан ѡѡјр; азры рѡу до ѡонѡ-
 нау лјнн ѡрм ѡѡѡѡѡѡѡ д'ѡѡѡајл.

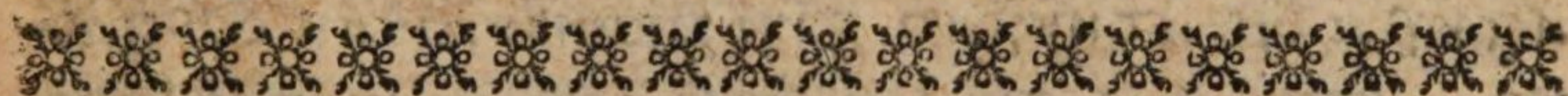
С. Наѡ ѡТрѡѡанн ан тSѡѡамнѡнт-ре, ајн,
 Уајнѡб, Slѡјнте ан Choјнр до'н Еаулаѡ?

ф. До бејн, ан тап ѡјоу тајнѡеаѡ ѡрм
 Slѡјнте ан Анна.

С. С јоннау ир ѡѡн до Неаѡ е хејн ѡollмѡ-
 ѡад ѡрм на Sѡѡамнѡнт-рј?

ф. ир ѣјѡјон ѡѡ флѡјѡјон до ѡѡѡѡѡѡѡ, ма а
 та

Memory, or write down, if he be a Scholar, the Kinds and Number of all his Sins: let him beg Mercy of God: and let him stir himself up to great Grief and Sorrow for them; let him firmly resolve to amend his Life: let him confidently approach the Throne of Mercy, in Order to obtain Pardon for all: and let him devoutly perform the Penance, which shall be enjoined him.



T H E 11. L E S S O N.

Of Extreme Unction.

Q. **W**hat is Extreme Unction?

A. It is a Sacrament instituted by JESUS CHRIST; which enables us to overcome the Wiles and Temptations of the Devil, at the Hour of Death; and likewise helps us to die well. *S. Jam. 5. 13, 14, 15.*

Q. Doth not this Sacrament, sometimes, restore corporal Health to the sick Person?

A. It does, when it is expedient for the Salvation of his Soul. *S. Mark. 6. 13. S. Jam. ibid. Conc. Trid. Sess. 14. de Extr. Unct.*

Q. How ought one to prepare himself for this Sacrament?

A. He must confess, if he be in mortal Sin; he

τὰ γὰρ α βρεααὸ μαρῶτα; ἢ εὖν δὲ γόρ
 Ἰνῶν Σπορδε-βηῖζῶ δο δερναῖ, ἀν ταν βῶρ
 δὰ γλααὸ; ἀγρὺ Μαῖτεαῖνρ δ'ἰαρηαῖ
 ἀν Δῆα ἀνν γνα Ρεααῖδῶ, δο ηῖννῶ γῆ
 ηῖ γὰρ ball ἀν α ἸΣητεαῖν Ολα.

Σ. Σπονναρ ἢ εὖν δο'ν ἰνῖντῖν, δο βῶρ α
 Λάταῖν αἴ γηῖοτόλαῖν να Σάεραινντε-γῖ,
 ἰαδ γῆν δ'ἰομῶαῖ?

Γ. ἢ εὖν δὲδῶ Χῖνε δο ταβαῖντ δ'ἰρηναῖζ
 να ηῖαζλνρε; ἀγρὺ γῆδε ἀν ἀαγλᾶν: να
 δ'ἰαῖδ γῖν, ἢ εὖν δὲδῶ γηναῖνεαὸ οῖτα γῆν,
 ἀγρὺ α βρεαῖνρζαὸ γῖν δ'ἰομβῖαν ἀν Σῶζα-
 γο, ἀγρὺ ναρ γολᾶν δὲδῶ ἰαδ γῆν δ'ἰλλῖν-
 ζαὸ, ηῖννε Ραε, εἰν να Σῶρηννδεαῖτα.

Σ. Σὰ ηῖν ἢ εὖν ἀν Ολα δεῖδεαῖναρ δο ἴλα-
 αὸ?

Γ. Ἀν γὰρ Ἰαλαῖν κονταβαῖντεαῖ: ἴδεαὸ ἢ
 εὖν α ταβαῖντ δο Νῶδεαῖναῖδ, δ'ἰμαδᾶναῖδ,
 νό δο Λρεῖτ γῖοη-βῖλε.

Σ. Ἀν εὖν γηνεαῖ ηῖ ηῖλαῖν νό ηῖ (¹)
 ηῖαζῖνᾶλλαῖζ ἀν βᾶγ?

Γ. Νῖ εὖν; ὅν ἢ ταῖνδῖζε γο μόν δο'ν
 Εαγλᾶν ἀν τΣάεραινντε-γῖ δο ἴλααὸ, ἀν
 ταν α τᾶδ φαῖλ, Σῖαῖ ἀγρὺ Σῖννε αἴζε
 εἰν ῆ γῆν δ'ἰλλῖνρζαὸ εἰνζτε, μαρ ἢ εἰδε,
 ἰοηᾶ α ἴλααὸ γο μαῖ, ἀντῖαῖτα.

Σ. Δὰ ἸΣαῖλλεαὸ Νεαῖ α (²) ἰηλαβᾶν, ἀγρὺ

(¹) ηῖαδᾶνα.

|| (²) ἰηλαβᾶ.

ought also to make an Act of Contrition, at the Time he receives it; and to beg of God, to forgive him the Sins, which he hath committed by every Organ or Part, that is anointed.

Q. How ought those, who are present at the Administration of this Sacrament, to behave themselves?

A. They ought to be attentive to the Prayers of the Church; and to pray for the sick Person: they should afterwards enter into themselves, and consider the Frailty of this Life, and the great Need they have to prepare themselves betimes, for Eternity.

Q. At what Time ought the Extreme Unction to be received?

A. In every dangerous Sicknes: yet it ought not to be administred to Infants, Fools, or to such as are always mad. *Conc. Trid. Sess. 14. de Extr. Unct.*

Q. Is it fit to wait until the Hour, or Agony of Death?

A. No; for it is much more profitable for the sick Person, to receive it, whilst he has Leisure, Reason and Memory to prepare himself for it, as becometh, than to receive it late and unseasonably. *Conc. Mediol. 1. sub. S. Carol. part. 2. pag. 12. Catech. Conc. Trid. part. 2. tit. de Extr. Unct.*

Q. Suppose one had lost his Speech, and could not therefore confess his Sins; what ought he to do?

ḏ'ā bñjz γjn nap b'ējōjn lej f'lojōjn ḏo
ḏernam; cnevō j' cōjn ḏō a ḏernam?

f. Ḑernad γē jñjōm ḏojl'zj' , nō Cnojdē-
bñjō ḡa na pēacajōb; azr' t'zad Cōmari-
ta vadā , j'jn Mjan nj' Majteamnar ḏ'ā-
jajl jonta , azr' an Ola dējdeanač ḏo jla-
cad.

C. Cja vad ān cōjn ḏñnn an tSācramvnt-
rj ḏo jlacad?

f. Uad hSazant anparrāj'ḡe , nō vad hSa-
zant an bjot oje , nē na Chead-γan , māγ
γējōjn ē.

C. Cjōnnar ḏo γmjočoltan an tSācramvnt-
rj?

f. Unzajō an Sazant nē hOla cōj'pēazta
na Sñle azr' na bojl ejle ḏo pēaydalay
ḏ'ān jCevdγadajō corponā , az nāḏ: « tñēγ
» an Unzad n'ōm'ta-γo azr' tñē na t'pōcane
» nō (¹) ē'ōm'p'γac' γējn , jō mājō an Tj-
» jearna ḏnt zac Pēacad , ḏā nDeāpnaj'γ
» nē ḏo Radanc. Azr' man γjn ḏo na Cevd-
» γajōb oje.

C. Cā mējō Cevdγad corponā an?

f. X cñz , jōḏon , jlacad , balad , blay ,
ej'pēac't azr' Xmarc.

C. Cnevō γā nUnz'tan na bojl γḏ tan bal-
lajō ejle an Chojp?

f. Ḑo bñjz j'jn tñē an jCēadγadajō cor-
ponā j' Ljōnnajne ḏo pēacajjeamlojō.

(¹) ējnēalta.

C. Cjōnnar

A. Let him make an Act of Contrition or Sorrow for his Sins; and give Signs, that he hath a Desire to obtain the Forgiveness of them, and to receive the Extreme Unction.

Q. From whom ought we to receive this Sacrament?

A. From the Parish-Priest, or from another Priest, with his Permission, if it be possible. *Catech. Conc. Trid. part. 2. ibid. Conc. Mediol. 5. sub S. Carol. part. 1. tit. ult.*

Q. How is this Sacrament administered?

A. The Priest anoints with *consecrated Oyl* the Eyes and the other Organs of our corporal Senses, saying: *By this holy Anointing and through his own most tender Mercy, may the Lord forgive thee every Sin thou hast committed by Seeing. And so of the other Senses.*

Q. How many corporal Senses are there?

A. Five, to wit, Feeling, Smelling, Taste, Hearing and Seeing.

Q. Why are those Parts anointed rather than any other Parts of the Body?

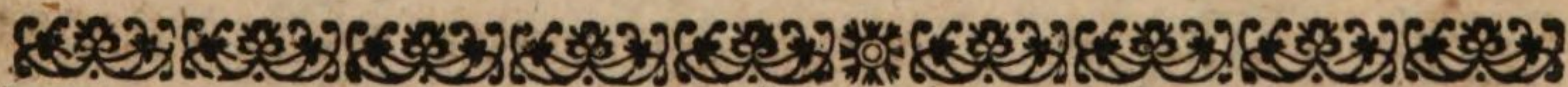
A. Because it is by our corporal Senses we sin ofteneft.

Q. How ought the sick Person to behave himself after receiving the Extreme Unction?

A. He ought to trouble himself no more with worldly Affairs; to be patient and mild to those who serve, or attend him; and to conform his Will to the Will of God, in all Things; for *whether we live or die, we are the Lord's.* Rom. 14. 8.

Q. What else ought he to do?

A. He ought to employ the Remainder of his Strength and Time, in Prayer and godly Thoughts, and in Actions of Thanksgiving to God, for having given him the Benefit of this Sacrament; in meditating on Death and Eternity; in putting his entire Confidence in the Mercy of God, and in the Sufferings of JESUS CHRIST for his Sake. 1. S. Petr. 4. 2.



T H E 12. L E S S O N.

Of the Sacrament of Holy Order.

Q. **W**hat is Holy Order?

A. It is a Sacrament, which gives Power and Grace to Clergy-Men to offer holily the Sacrifice of the Mass; and to administer the Sacraments, and the Word of God, with Diligence and Devotion. 1. Tim. 4. 14. 2. Tim. 1. 6.

Q. From

C. Čja rad a t t i j o na Čvmačta-γo?

f. Уаѡ Чхрїсѣ, нѡѡ до твѣ јад ајн ѡтвр
до на хлбгдалајѡ, мајле не кѡзѡарпаѣ
атвр хїтне а ѡтабајнт до ѡлајнѡ ејле.

С. Сја ѡмјотόλαγ, нѡ бємєаг аи тѢа сн-
мѡит-гє vаḁa?

f. Եսրբօջ ամայն.

С. Сѧ мѣждѣ Сожнѣиолѣ иѣ мѣстѣнаѣ до'н
Тѣ, а тѧ аиѣ тѣ, аи тѣ Сѧ сѣмѣиѣ-ѣ до' гла-
сѣдѣ?

f. jr юмѡа јад ; аѣт jr нѡ нјастанасѣ дѡ
« свѣз рнјоинѣојнѣлл » до вѣст ажѣ.

C. Cnerd é an cern cōjn̄joll?

f. Nj xolājn dō , zrn ab ē Dia , nō fear
jonajō Dē , do žojnfeay ajn ; azrv « nac ay
» a ceann xējn do tožfay an žajnn nloimta-
» ro ; ojn man dejn an Slānvizteojn , žjd bē
» nac dTējo a rdeac trjō an nDornv žo
» Cnō na žClopac , ac t tējo rvaay a dTlob
» ejle , jf žadovde ē azrv bjotaimnac.

C. Nac leor, zo byrl fonn mor aya dyl jy
an eazlry?

ƒ. Nj leon; ðjɾ jɾ lʃonmæn naç ó Dhja do
 tɟɟ an fonn mór-ɣo, açt ó ʒɾāð Dʒonlɔjnɾ
 aʒɾɾ Sóɟɟ; nó ó ɾhɪ ne Meaɾ aʒɾɾ Onóɾ
 dʒāʒaɾl jɾ an tSāoʒal; nó ó Xjnmjan éɟɟn
 oɟle, noç do tɾɪlleaɾ Mallaçt Dē.

Q. From whom comes this Power?

A. From Christ, who first gave it to the Apostles, with Authority and Command to give it to other Men. *S. Luk. 22. 19. S. Jo. 20. 23. Act. 13. 2. 3. Tit. 1. 5.*

Q. Who administers or gives this Sacrament?

A. A Bishop only. *Conc. Trid. Sess. 23. can. 7.*

Q. How many Conditions should he have, who is upon receiving this Sacrament?

A. There are many; but it is most necessary, he should have *five principal Conditions.*

Q. What is the first Condition?

A. It is necessary, that he be called by God, or by the Person who represents God; and that he chuse not this holy State of his own Head; for as our Saviour sayeth, *He that entreth not by the Door into the Fold of the Sheep, but climbeth up another Way, the Same is a Thief, and a Robber. S. Jo. 10. 1. Hebr. 5. 4.*

Q. Is it not enough, that he has a great Desire to be of the Church?

A. No; for it often happens, that this great Desire comes not from God, but either from the Love of Idleness and Ease; or from an Expectation of gaining Honour and Esteem in the World; or from some other disorderly Passion, which deserves the Curse of God. *Isa 30. 1, 2. Os. 8. 4, 5. S. Mat. 8. 19, 20. Phil. 3. 18, 19. S. Greg. Pastor. Part. 1. c. 1. Sixt. V. Bul. edit. 1588.*

Q. Is

C. An leon, zo zCynnio a Xtañ azry a mātāñ do'n eazlry ē?

F. Nj leon; óñ jy mjñe naē ylozalta azry naē blojte an clann jonā a nXtañ azry a Mātāñ: óy a cjonñ yō nj znātaē zyr feay dōjb cnevō ē Dvalzay na Clēñe, nā cnead ē blozal na hXñd-žajñme-yj; jonñay mañ a dvbajñt añ Slāñvžteojñ ne Clojññ Sebedj, azry ne na Mātāñ, « naē byñt yjor aca cnevō jaññvō.

C. Majfead cjonñay aytñeočay Neac, zo nžojñeann Dja añ?

F. Ma a tā na Coñžilt aje, añ a labñamvō añ nDjajō; azry ma žojñeann feañ jonajō Dē añ, tañ ē jy a deañbta a byad, azry mañ jy dval; nō ma cōmajñlžeann amāñ dō, dvl jy an eazlry; jy nō jññeayda, zo nžojñeann Dja añ: žjōeado añ a yon yñ, byōd fajtceay azry Cñt-eazla añ; óñ žjō zyr žojñ Dja feñ añ jvdāy, do damñvžead ē zo trbvrydeac.

C. Cja tñžeay ty ne feañ jonajō Dē?

F. An tēayboz zo yññeadoac, azry žac Dññe djaža, yōžlvñta, d'a dTržann yē Cññacñt ne Cāc do tēazayz azry do tñeoñvžad cññ na beata yjōñññde; azry d'a naē byñl yōy bñejt na Cajl, no yāyad ylozalta añ byt, yā an Tē, do tñeoñvže yē, do dvl no žañ a dvl jy an eazlry.

C. Cnevō ē an dāñ Coñžjoll?

F. Ryn

Q. Is it sufficient, that his Parents design him for the Church?

A. No; for Parents are often as worldly and as vain as their Children: Moreover they are commonly ignorant of the Obligations of Clergy-men, and of the Dangers of this high Calling; so that, as our *Saviour* said to the Children of *Zebedee*, and to their Mother, they *know not what they ask*. *S. Mat. 20. 22. Conc. Burdig. an. 1624.*

Q. How then can one know, that God calls him?

A. If he has the Conditions, we are going to speak of here; and if the Person who represents God, doth, after a long and due Trial, either call him, or even counsel him to be of the Church; it can be well presumed, that he is called by God: Yet after all that, let him fear and tremble: for *Judas*, although called by God himself, was miserably lost. *S. Mat. 10. 4. S. Jo. 17. 12.*

Q. Whom do you mean by the Person, who represents God?

A. The Bishop chiefly, and every pious and learned Man, to whom he gives Power to instruct and conduct his People to everlasting Life; and who likewise has no worldly Motive or Interest whatsoever, in the Person whom he directs being or not being advanced to Orders. *Act. 9. c. 10. v. &c. 13. c. 2. v. &c. Tit. 1. 5.*

Q. What is the second Condition?

A. A

F. Ryn azry fonn xjnuneac a ylozal azry
a ylanje do cajtean cym zlojne De do mer-
vjad, azry cym e xjn azry a Chomary a
do ylanvjad.

C. Cnevdo e an treay Cojnzjoll?

F. beata cnevda, de jzbeayac azry de az-
yomplac.

C. Cnevdo e an ceatnamad Cojnzjoll?

F. Ny xolajh do bejt ylor xoy o zac yle
peacad manota xolajzte, an cyo jy lvy de,
ne Seal xada pojne an tsacnamyt-re do
zlacad; azry a bejt a nznad azry a Sjo-
cain ne Dia azry ne Dvne; ojn jy ny an
zClajh do labnay Dia, za nad: » bjtj-re zlan,
» noc jomcay xojzte an Tjzeayna.

C. Cnevdo e an chzead Cojnzjoll?

F. fozlvym azry eolvry zo leon, cym Cajc
ojle do teazayz azry do treonvjad ne na
de jzjomcay, do nejn oljzjo De azry na
heazlvre; ojn xonxoznay Dia do n Xjn-
xjorān, az nad: » Do bntz zvr cyr tr an
» teolvry ajn zCyl, cyrye myre trya ajn
» zCyl man an zCevdona, jonnay nac bjayd
» tr ad hSazant azym: Xzry ny an zClajh
a dejn Cnjord, » jy xjb-re xolvry an Domajh...
» zo nDealrvize byr Solvry a byajzrvre na
» nDlojne, ajn cor zo byajcxjo xjad byr
» nDeajzobneaca,

A. A Resolution and *sincere* Desire of spending his Life and Health in promoting the Glory of God, and in working his own Salvation, and that of his Neighbour. *Psf.* 15. 5. *Psf.* 68. 10. *S. Luk.* 16. 13. 1. *Cor.* 9. 16. 2. *Tim.* 2. 4.

Q. What is the third Condition?

A. An honest, virtuous and exemplary Life. *Levit.* 20. 7. *S. Mat.* 5. 13. 1. *Tim.* 3. 2. &c. *Conc. Trid. Sess.* 23. c. 12. *Catech. Conc. Trid. de Ord. Sacr. n.* 4. &c. *Bened. XIV. Epist. Decemb.* 1740.

Q. What is the fourth Condition?

A. He must be free even from all hidden mortal Sins, at least, for a long Time before he receives this Sacrament; and be in Love and Peace with God and Man; for it is to Clergy-Men God speaks, saying: *Be ye clean, who carry the Vessels of the Lord.* *Levit.* 21. 8. 1. *Tim.* 3. 8, 9, 10. *Isa.* 52. 11. *S. Greg. Pastor. part.* 3. c. 26. *lib.* 3. *Epist.* 26. *Conc. Trid. & Catech. Conc. Trid. ibid.*

Q. What is the fifth Condition?

A. Learning and Knowledge enough, to instruct and guide others both by Word and Example, according to the Law of God and the Church; for God warns the Ignorant, saying: *Because thou hast rejected Knowledge, I will also reject thee, that thou shalt not be a Priest to me:* And it is to the Clergy Christ says, *You are the Light of the World... let your Light shine before Men, that they may see your good Works, and glorify your Father, who is in Heaven.* *Os.* 4. 6. *Malach.* 2. 7. *S. Mat.* 5. 13, 14. &c. 1. *Cor.* 9. 16. *Catech. Conc. Trid. ibid. Conc. Trid.*

• nDeāzōjbneacā, azvγ zo dTjvbnajo zljm
 • d'a bvr nXtajn, a ta ajn Neam.

C. Cnevdo jad na Svājlejde jγ mo jγ njac-
 tanvze don Tē ne ajn Mjan dvl jγ an Ea-
 zlvγ?

f. Spjonao no zjāō Univze, Zeamivze-
 eac̃t, Meaγanōac̃t, zljocay zan cejlz, Um-
 lac̃t, Neamγm jγ an tSōzvl, fojzjo ann
 X̃m Cnvaōōje, Mejγneac̃ no meamma, Dhl
 Uajznjγ, a bejt γōt̃nac̃ azvγ tvzta d'foz-
 lvm.

C. Cnevdo ē leavnγ ay a dDvbnaman ann
 γo?

f. Leanaō ay, X̃m dTγ, zo b̃vrl d'x̃jn-
 x̃jac̃ajb ajn na ⁽¹⁾ Tvγmeojnγzjō X̃jne mōr
 bejt aca, γā dēāzōjdeay x̃jn-čm̃jōrdaivl,
 azvγ fozlṽm t̃āb̃ac̃taē do t̃ab̃ajnt don c̃ṽo
 da zClojnn, noc̃ b̃ṽo mjan leo do c̃vr jγ an
 Eazlvγ; ojn man dejn an Pāpa ojñdejne do
 γṽzeay a njṽz a zCāt̃lōjn Pheadajn ñlōm̃ta,
 • Nj x̃ējōjn a lvaō, ca mōr jγ njac̃tanac̃, an
 • Dneam do zoj̃ntean c̃ṽm Ojz̃neac̃ta an Tj-
 • zeanna, do ceapaō o X̃ojγ Lejñb zo djaža
 dējz̃b̃eṽγac̃ do nējn Dhljzjō na hEazlṽγe.

2. X̃ b̃γad o cōmaj̃leāō am̃ajn do'n c̃ṽo ṽo
 da zClojnn, nac̃ b̃ṽrl tvzγjonac̃, Djaža,
 Dṽt̃nac̃taē, do dvl jγ an Eazlvγ, zo b̃ṽrl
 γē d'x̃jac̃ajb omta a dTojñmeayz, ajn zac̃
 ṽle cōr, o b̃vajn ⁽²⁾ ann; ojn nj x̃ējōjn Tjo-

⁽¹⁾ na hX̃j̃t̃neac̃ajb azvγ na Māj̃t̃neac̃ajb.

⁽²⁾ njγ.

Trid. Sess. 22. c. 1. de Reform. & Sess. 23. c. 14.
Bened. XIV. ibid.

Q. Which are the Virtues that are most requisite in the Person, who aspires to the Ecclesiastical State?

A. The Spirit or Love of Prayer, Chastity, Temperance, Prudence, Humility and Docility, Contempt of the World, Patience in Adversity, Fortitude or Strength of Mind, Love of Retirement, to be laborious and given to Study. 1. *Tim.* 3. c. 8, 9, 10. v. 2. *Tim.* 3. c. 17. v.

Q. What followeth from all, we have said here?

A. It followeth, First, that Parents are strictly obliged to take a special Care to give a Godly and truly Christian Education, and solid Learning to such of their Children, as they would fain engage in an Ecclesiastical State; for as the great Pope, who sits to Day in the Chair of *Saint Peter*, sayeth, *It cannot be expressed, how important it is, to train up such as are called to the Inheritance of the Lord, to Piety, good Manners and Ecclesiastical Discipline, from their Infancy.* Benedict. XIV. ib.

2. That, far from so much as counselling those of their Children, who are not witty, pious and studious, to embrace the Ecclesiastick State, they are obliged, by all Means, to hinder them from engaging therein; for no greater Evil or Misfortune can befall their Children, than to enter into *Sacred Orders* without the necessary Qualifications.

Y

1. *King.*

бѣде нѣ донаѣ ю мо до те аз нѣ дѣ
зcloжи ю нѣ з нѣ до со ю ре аз та до з л а с а
з а н н а Т р ѣ т е м ѣ с т а н а с а .

3. Звр ебјн дојб ан енд јр твзр јонвје, јр
дѣјзбеврвје азвр јр дјаџа да зClojнн до
тојнбјнт до Дја, ма ејнндо Хојн-неас дојб
до'н еазлвр; бјн нј тајтнвјеанн нѣ Дја
нā нјр ан еазлвр, ан Дajll-јнтлеасџас,
ан Неамснāјбџеас, ан (¹) Clojннмаџ, ан
тѣаџлāн, но Дјобад на Clojнне д'џонāјл дојб.

4. ʒan ʒvɪŋ aɪɪ bɪt do ɛvɪ aɪɪ an ʒʒvɪ
vɔ ʒɛɪɪ da ʒʒloɪɪɪ, noʒ do mɛaɪvɔ a bɛɪt
ɔɪaʒa, Dvɪtɪaʒtaʒ, do ɔvɪ no ʒan ɔvɪ ɪɪ an
ɛaʒɪvɪɪ; aʒt a ɔʒoɪ ʒo lɛɪɪ do ʒaʒaɪɪ
ɔɔɪɔ, aʒvɪ a bɪaʒɔɔɪɪ ʒo hɔmɪlɛn aɪɪ ʒɛt an
ɛaɪboɪʒ aʒvɪ a noɪɔɪʒaʒɔ Spɪoɪaʒɔɔɪɪ; ɔɪɪ
ɪɪ do Dɪɪa aʒvɪ ɔo'n ɛaʒɪvɪɪ, aʒvɪ ɪɪ ɔ'ɔɪɪ-
nɛaʒ ɔɪɪ, do bɛaɪaɪ a nʒaɪɪɪ ɛvɪ na N'ɔm-
ɪtaɪɔɛ-ɪɛ.

5. Jo b'vrl d'xjom-valac ajm zac Ozan, do
ymrajeay ajm ovl La ejzm jf an eazlvj,
a Chrejdeam d'xožlvm jo majt; Peacað
azrv Dnočcoimlvadaj do xeačað; Deājojde
xlojjojne do tožað, azrv a bejt vrmvmaç
dó an zac vle Nj; na Sācpamvjntjze do taj-
tjzjo; Mōnān Urmvjze do ðevnað, do čvm
Tola Dé d'fāzajl a maç, azrv naç meall-
xvjze ē ann ja Roža a ta pojme, az nāð
jo ljonmaj ja Ló: «fojllyjz, a hTjzeajna,

(¹) Συμπληρώστε.

1. King. 2, 3. c. 5. S. Mat. 27. 3. &c.

3. That, if they have a Mind, that any of their Children should be Clergy - Men, they ought to present God with the most witty, the most pious, and the most studious; for it is not pleasing to either God or the Church, to offer them the Dull-witted, the Impious, the Maimed, the Infirm, or the Refuse of their Children. *Levit. 21. 18. &c. Decretal. Greg. IX. lib. 1. Tit. 20.*

4. That they ought to lay no Obligation, whatsoever, on those even of their Children, whom they look upon as pious and studious, either to engage, or not engage themselves in the Ecclesiastical State but leave them at full Liberty, and commit them entirely to the Bishop and their Spiritual Directors Hands and Charge; for it belongeth to God and the Church, and to no one else, to call them to this Holy State.

5. That every Youth, who thinks of entering one Day or other into the Ecclesiastical State, is strictly bound to learn his Religion well; to fly Sin, and avoid bad Company; to chuse a Godly Confessor, and be obedient to him in all Things; to frequent the Sacraments; to pray much, that he may find out the Will of God, and be not deceived in his Choice, saying often in the Day: *Shew me thy Ways, o Lord; teach me thy Paths: direct me in thy Truth, and teach me; because thou art my God and my Saviour.*

« do ýljz̃te ðam̃ra; тауѣ́ѣи да̃м̃ до соу̃а̃и;
 « тpeóм̃н̃з̃ мѣ ан д'ѣ́м̃н̃не, азур̃ теазау̃з̃
 « мѣ; óм̃ иѣ тѣ мо Dh̃ja азур̃ мо hSlāñz̃-
 « тео̃и.

6. Nac̃ folā̃и ðó, Soc̃añ азур̃ Doc̃añ, но
 Jrãи на Jar̃ma-го д'fõz̃l̃и азур̃ до бpeãt̃-
 н̃z̃ãò го з̃и̃и; юнна̃у наc̃ дTõz̃fãò í го
 dãll-beãptãc̃, азур̃ наc̃ mb̃jãò X̃it̃peãc̃ãу а̃и
 ан X̃итp̃ãt̃; óм̃ з̃jò юм̃òa а Soc̃ãи, иѣ юм̃òa
 fõу азур̃ иѣ м̃òи а Dvãl̃zãу, а Doc̃añ азур̃
 а Jrãи.

7. J̃и ѣ́и-и̃ãc̃танаc̃ ðó, Cõmãиle д'jãи-
 nãò го m̃и̃е, и̃ а̃и ан з̃C̃ẽṽo D̃и̃ne теа̃z̃-
 ма̃у анн а bẽalãc̃, ãc̃т а̃и « lõи а mẽãz̃
 M̃j̃le, « lõи аз̃ ā б̃ѣ̃л̃jò на Cõи̃z̃j̃ll а̃и ан
 Lab̃nãи̃и cẽana; азур̃ да ноc̃т̃ѣ̃ò ҃ѣ ó
 X̃и го hX̃и а R̃ý̃и, а ðócãи̃vl азур̃ а
 Ch̃l̃õnta, ма иѣ olc̃ ма̃j̃t̃ jãò; R̃ý̃и ãm̃ā̃и а
 bẽj̃t̃ ãj̃ze Tõj̃l D̃ē до ð̃ẽṽnãи, азур̃ ē ҃ѣ̃и
 азур̃ а Chõmãи̃ra до ýlā̃и̃z̃ãò; анн X̃õи-
 fõcãl, а ýl̃õz̃al до cãj̃teãò го d̃jãza; fõz̃-
 l̃и̃и до ýl̃õt̃и̃z̃ãò го d̃j̃t̃c̃j̃ollãc̃; а bẽj̃t̃
 и̃и̃и̃и̃mãc̃ д'а eãỹbõz̃ го b̃ā̃у; азур̃ а bẽj̃t̃
 dẽãи̃ò̃ta, J̃и « б̃ѣ̃ā̃и̃и ðó, « ма̃и dẽи̃и ан
 Slā̃и̃z̃teõи, « Clõc̃ M̃h̃ṽll̃и̃и до c̃и̃õc̃ãò ҃a
 « на m̃и̃и̃ẽvl, азур̃ а b̃ā̃tãò а nD̃и̃bẽãz̃ā̃и
 « на fãи̃и̃ze юна̃ (¹) Õj̃l̃b̃ē̃и̃и до tãbãи̃и̃т̃
 « д'X̃õи̃-nẽãc̃ » и̃ē на ð̃и̃õj̃c̃bẽãta нó и̃ē
 и̃'X̃и̃b̃ѣ̃jõу.

(¹) ҃cãи̃и̃vl.

6. It is necessary he should learn and closely consider the Advantages and Disadvantages, or Dangers of this State; lest he should enter blindly upon it, and repent too late; for although its Advantages be many, its Obligations, Disadvantages or Dangers are likewise many. *Wisd.* 6. 6. *S. Luk.* 12. 48.

7. That it is absolutely necessary for him, to ask Counsel often, not of the first Man that comes in his Way, but of ^a *one among a Thousand*, one that has the Conditions, we have already spoke of; and to whom he will discover, from Time to Time, his Motives, his Difficulties and Inclinations, whether good or bad; to be obedient to his Bishop until Death; to have only in View, to do the Will of God, and to save himself and his Neighbour: In a Word, to pass his Life piously, to labour earnestly for Science; and to be persuaded, that ^b *it were better for him*, as our Saviour sayeth, *that a Milstone were hung at his Neck, and that he were drowned in the Depth of the Sea, than to give Scandal to any one*, either by his bad Life, or by his Ignorance. ^a *Eccli.* 6. 6. ^b *S. Mat.* 18. 6.

ॐ नमो भगवते वासुदेवाय

Do'n Phόγαδ.

с. С Крѣт ѿ Рѳаѳ анн?

[illegible]

С. Сперо јад на Сојнџлл ир нјастанаѧѧ сѧм
на Сѧсрпмѧнтѧ-ѧ до џлацаѧ џо Снјорѧѧ-
нѧл?

ѣ. А таю се҃те соизѣллѣ нѣ мѣстѣнаѣ.

C. Certo è an certo cojnizjoll?

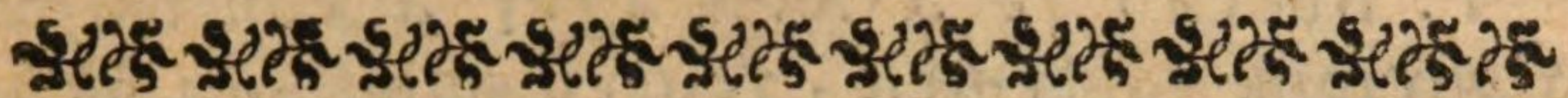
f. X τὰ Κοζραγ γλαν ὁ γὰρ Ρεααὸ μαρβ-
τα: ἡμε γην, ἡ κόρη φλορητοῖν ἀγρυ Κομλοῖνεαε
δο δερναῖν Λὰ νό δό ποῖνε Ραε.

С. Смердѣ ан дана Соиѣжолл?

Բ. Նյ Կօլօյն երէ ԿՅօն օ Զա՛ւ Եօյրմեարձ
 Բօրժա; մառ ա տօ Ըօլ ԶՅօլ, Ըեաննիւր, ո՞
 Սիւրժե; Ըյօձբօյլ Խօյրե, Մօյօ Զեաննիւրժեա՛-
 լա, աշրր տիլլեա՞ծ օյլե ըս'ն ԵՏանիւր-Կյն.

С. С юннау иу хѣстоу до Неасѣ ꙗꙗꙗ амаѣ,
наѣ ѿхѣл Тоуиѣауꙗ аиѣ ѿѣ аиѣ?

f. Noctua



T H E 13. L E S S O N.

Of Matrimony.

Q. **W**hat is Matrimony?

A. It is a Sacrament, which Sanctifies the lawful Society of a Man and a Woman; and gives them Grace to bring up their Children in the Fear and Love of God; to support the Difficulties of Marriage; and to be faithful to one another until Death.

Q. What are the Conditions necessary for receiving this Sacrament Christian-like?

A. There are four very necessary Conditions.

Q. What is the first Condition?

A. A Conscience clear from all mortal Sin: wherefore it is fit to confess and communicate a Day or two beforehand. *Conc. Trid. Sess. 24. cap. 1. de Reform.*

Q. What is the second Condition?

A. It is necessary to be free from all Impediments of Matrimony; such as the Obstacles that arise from Consanguinity, Affinity, or spiritual Kindred; Want of Age, a Vow of Chastity, and from some more of the like Kind. *Levit. 18. 6. &c. Conc. Trid. Sess. 24. can. 3. c. 2.*

Q. How shall one find out, that he hath no Impediment?

Y iij

A. Let

ƒ. Νοῦταδ ἔε α. Rύν αζρυ α ἄρη δ'Οἰδε
 ƒωϣϣοῖνε ϣοῖλνῑτα, ἔεαλνδ ποῖνε αν β'Ρό-
 γαδ.

С. Ъјод зо β'Рόγγαδ Neac, аη а мβεѣ
 Тоηмеаγγ, сηевд ē ан Даῶан γηη?

ƒ. γη мōη ан Ρεасаδ ē: όγ а ḱοηη γηη,
 а тāηд Тоηмеγγ анн, до бηηεаγ ан Ρόγγαδ
 зо hjomlāη; азры до тарηηηηεаγ Mallact
 азры юмад Trbajγde аη ан Lānaṃaηη, ма
 ḱаηοηηγγηη ηе ḱēηe.

С. Сηевд γā нDeηη тγ, зγη ḱόηη «ƒωϣϣοῖηη
 » до δevnaṃ, азры Coṃaηηe δ'ηарηаηδ ποη-
 » ηе Rae аηη Оἰде ϣοῖλνῑта?

ƒ. До бηγγ зо δ'Τγγ Тоηмеаγγ Ρόγγα зо
 ηηηηе ό ϣεасаηδῑδ (¹) ϣаγγεαḱа ηа hXηηγηηе
 до ḱṽaηδ τοηт.

С. Сηевд γā нDeηηηη, зγη сеаηт γηη до
 δevnaṃ, « ἔεαλνδ ποῖνε ан β'Ρόγγαδ?

ƒ. Chvm зо мβεѣ (²) ƒaηl аз Neac, (³) Cead
 Ρόγγα δ'ḱāγγaηt о'η Eaybvγ; нō аηη γlγγе
 ēγγηη eηe до γlacaδ, до ηēηη Coṃaηηe ан
 Оἰде ƒωϣϣοῖνε.

С. Сηевд ē ан тηеаγ Coηηγγoll?

ƒ. X тā а γlacaδ маηηe ηе Rύν, Dljzead
 De азры ηа hEazlvγe до ḱοηηlḱonaδ анн γа
 (⁴) ηγγaηηη-γе.

С. Сηевд ē ан сеаτηаṃaδ Coηηγγoll?

ƒ. X тā а γlacaδ зо сηāḱḱeac, macaηta,
 aδnāηηeac.

(¹) ƒolaγγεαḱа, ἔεcηēηdeacā.

(²) Xηη, Uaηη. || (³) Dγγpḱoηγāηδ. || (⁴) Staηδ-γе.

A. Let him open his Mind and Condition to a learned Director, *sometime before the Marriage.*

Q. What Harm is it, that a Person, who hath an Impediment, should marry?

A. It is a great Sin: moreover, there are Impediments, which entirely break the Marriage, and draw a Curse and much Mischief upon the Couple, if they cohabit. *Conc. Trid. Sess. 24. c. 4, 5.*

Q. Why do you say, that it is fit to *confess and ask Counsel beforehand of a learned Director?*

A. Because a Marriage-impediment often comes from the hidden Sins of the Time past.

Q. Why do you say, it is proper to do so, *sometime before the Marriage?*

A. To the End, that one may have Leisure to get a Dispensation from the Bishop; or to take some other Course, according to the Advice of the Ghostly Father.

Q. What is the third Condition?

A. It is to receive it with a Resolution of fulfilling the Law of God and the Church, in this State. *Tob. 6. 22, 1. Theff. 4. 3, 4, 5.*

Q. What is the fourth Condition?

A. It is to receive it with Devotion, Modesty and Shamefacedness. *Tob. 8. 5. Conc. Mediol. 5. sub S. Carol. part. 3. tit. de Matrim.*

Q. From

С. Сја vad ју ебји an тСаcнaмнyнт-ју до
злаcаѡ?

Ф. О hСазапт an pаpнāјуде, а бѣјаѣнyре
дејје нѡ тpјап; нѡ vad hСазаптeјлe, мајлe
не Lāјн-сeаѡ an eаyбyз, нѡ an тСазапт
Pаpнāјуде.

С. Ан бPеacајѣѡ an тXоyѡз, до pѡyаy
нѡ до злаcаy не cѣјлe јан ѣјоy до'н тСазапт
Pаpнāјуде; јан Toјl а нXтаp азyу а Mā-
таp; азyу јан ѣјаѣнyре дејје нѡ тpјап?

Ф. Ју дејјји зо бPеacујѣѡ зо тpом; азyу
ѣѡy ју деapѡта, наc Pѡyаѡ ѡјyѡјонаc нā
yеayмаc an Coјmсeанзал до нјтеap јан
ѣјоy до'н тСазапт Pаpнāјуде, азyу јан
ѣјаѣнyре дејје нѡ тpјап, јонн yна hјона-
ѡајѡ ann an злаcаѡ ѡјѣеаѡ на hеazлyре
зо hјomlān.

С. Cнеyѡ ē Dyalзаy на Lāнајmна pѡyѡа?

Ф. Xпн ѡTыу, Coјmсeанзал азyу Ca-
pнеam до бeјт eаtopна an yеаѡ а mбeа-
та.

2. бeјт ѡјлеay ѡā cѣјлe, до нејп маp ѣeal-
лаѡар ann yа бPѡyаѡ.

3. Coпзнam не cѣјлe ann а ѣeатpом; Xп-
тyзyре, eазcнyay азyу (¹) Uалајѡе а cѣјлe
ѡјomсap зо yojзyдеac.

4. До таѡајпт yа деapа а зClann до ѡајy-

(¹) Mнyпјзп.

Q. From whom ought this Sacrament to be received?

A. From the Parish-Priest, in the Presence of two or three Witnesses; or from another Priest with the express Permission of the Bishop or Parish-Priest, *Conc. Trid. Sess. 24. c. 1. de Reform.*

Q. Do young People sin, who marry or espouse each other unknown to the Parish-Priest; without the Consent of their Parents; and without two or three Witnesses?

A. It is certain, that they sin grievously; and it is also certain, that the Marriage contracted unknown to the Parish-Priest, and without two or three Witnesses, is neither lawful nor valid, where the Law of the Church is received in its full Extent, *Conc. Trid. Sess. 24. c. 1. de Reform.*

Q. What are the Obligations of the married Couple?

A. First, To be united and live together during Life. *S. Mar. 10. 6, 7, 8, 9. 1. Cor. 7. 10. &c.*

2. To be faithful to one another, as they have promised in Marriage. *1. Cor. 7. 4. Hebr. 13. 4.*

3. To assist one another in their Distress; to bear patiently the Indiscretion, Weakness and Burthens of each other. *Gal. 6. 2. Col. 3. 18, 19. 1. S. Pet. 3. 7.*

4. To get their Children baptized as soon as possible; and to instruct and bring them up Christian-like. *Eph. 6. 4. Catech. Conc. Trid. de Bapt.*

Q. What

deað cōmlraṭ iſ ƿēiōi ē ; aȝrſ a mſnað
aȝrſ a ƿōiſnað ȝo Cſiōſdaīml.

C. Cſeſo iad na Locta, nō na Drbāiſce-
ða, iſ mjaṭanae do'n Lānaīmaſi pōſda do
ſeacnað?

f. Eāð, Seapbrſ, fraṭ, ⁽¹⁾ iṁdeanȝað,
Ceannaſiȝ, Cāſneað, Aſiȝſdeacṭ, Maſla,
Aſiȝnað d'ā ȝCloſiſ, nō do'n tSloȝal; aȝrſ
ſōſ ȝnað aſiṁeapnað, ȝan cēiſl ȝan cſi-
beap, aſi a cēiſle, tſē a ȝCſiſiſo Dliȝeað
aȝrſ ȝnað Dē a ⁽²⁾ nDſiṁbſiȝ.

C. Cſeſo ē Dralȝap na Mna pōſda ƿā
leſi?

f. A tā d'Uatae oſſiſte, aſi dTſſſ, beſi
ſſiſmae d'ā ſeap aſi ȝāc ſle Nſ, nae bſſ
aſi Aȝaſo tola Dē; oſi iſ ē aſi ſeap Ceanna
na Mna, aīml iſ ē Cſiōſo Ceanna na hea-
ȝliſſe.

2. A beſi aſi a Coſiſeſo ȝan a Toſſiſceap
do cāiſleað tſē na Coſi ſēiſ.

3. Anacap a Toſſiſcſſ, aȝrſ Tſiṁeap a
Cloſiṁe d'ſiṁcāſ ȝo ſōſȝdeac, aȝrſ maſ
cāſi aſi ſeacnað.

4. ȝan lēȝeap do'n Nſōſdeanāſi coṁlað aſi
Aſiſ-Leabaſo mja ſēiſ nā ſe na bſiṁe ȝo
Cſiſiſi bljaȝna, aſi Eapla ȝo mſcſſſde ē,
aȝrſ ȝo mbeſi aſi bſiṁe nō aſi mātaſi cſiſiſi-
tae a mbāſ aſi leſiſb.

(¹) Aſiſſſ.

|| (²) Neaīſſſſſ.

Q. What are the Faults or Vices , which the married Couple ought to avoid ?

A. Jealousy , Bitterness , Hatred , Reproaches , Contentions , Scolding , Fretfulness , Abuse , an excessive Love of their Children , or of the World ; and likewise an immoderate Affection , without Reason or Decency , for one another , whereby they make slight Account of the Law and Love of God. *Col. 3. 19. 1. S. Pet. 3. 1.*

Q. What are the Obligations of the married Woman in particular ?

A. First , She is obliged to be obedient to her Husband in every Thing , that is not contrary to the Will of God ; for the Man is the Head of the Woman , as Christ is the Head of the Church. *Eph. 5. 22 , 23 , 24. Tit. 2. 5.*

2. To beware of miscarrying through her own Fault.

3. To bear patiently, and as a Punishment of Sin , the Uneasiness of her Pregnancy , and the Pains of Child-birth. *Gen. 3. 16.*

4. Not to permit that the Infant should sleep in one Bed with her self or its Nurse , within the Space of a Twelve-month , for Fear it should be overlaid , and that the Nurse or Mother should be guilty of the Child's Death. *Rom. Rit. Rom. Penitent.*

5. She

5. Եւ զճիւղ ծի, մայր Կէրօյն է, ա Շլանի Կէյն
 Ծ'օյլեանի, այն Նօյն ու մեան ունիտա⁽¹⁾ ա ու-
 լօծ, աշրհ մար շօմայնի յիշօ ու հալիքեա՛ս
 ունիտա ծօյն յօ յիշօլլա՛ս.

Ը. Շրքո օյլե Եւ Ծրալճար ծի?

Բ. Խմիւլ ա տա ծ'իյաճայն այն ան ծիքար Տօ-
 լաճար ծօ ծընամ ծ'ա յեաճլա՛ս, աշրհ Խիք
 յաճարտ ծ'ա յնօտիշն յայն յօ մեյնյ; ա տա
 մար ան յՇրքոնա ծ'ալաճ օյնիք-Կ Խիք մայն
 ծօ յաճարտ ծօ յնօտիշն ա ծընայն Եւ ծ'ա
 ծօնար; յան ծիլ Կա յՇրալտ յօ ծիօնաճ ծ
⁽²⁾ յիշ յօ Եիշ, աշրհ յան Խօյն-ի ծօ ծընամ,
 ու ծ'իւլան ծ'ա ծընամ, ծօ շիքեա՛ծ Կարճ
 այն Ծիյա; ծի « Ե ծ'ե նաճ ծԵրճան Խիք ծ'ա
 « ծօյնն յէյն, աշրհ յօ մօրմօր ծօ Լրճտ ա
 « յիշ, ծօ Կերն Կէ ա Շիքեա՛մ, աշրհ Ե մեա-
 « Կա է յոնա Նեաճ յան Շիքեա՛մ.

Ը. Շրքո օյլե ա տա ծ'իյաճայն օյնիտա ա ուն
 ծօ ծընամ?

Բ. Ծեաճիւմպլա ծօ յաճարտ ծ'ա յՇլօյն
 աշրհ ծ'ա ծԵաճլա՛ս Կլե; աշրհ ծօ շի Կա ծեա-
 յա այն ան յօմլան, Ծիա ծօ ոյար աշրհ ծօ յի-
 ծե, յօ հալիքե այն Մայնի աշրհ Երաճիւն^(*).

⁽¹⁾ ու Տեան-այնիք. || ⁽²⁾ Օ յեաճ յօ յեաճ.

^(*) Լէյն ան 82, 84, աշրհ ան 86. Եւ ծ.

5. She ought, if possible, to nurse her own Children after the Example of the holy Women of antient Times, and as the holy Fathers earnestly recommend to them. *Gen.* 21. 7. 1. *Kings* 1. 22, 23. 2. *Machab.* 7. 27. *S. Luk.* 11. 27. *S. Basil. Homil.* 21. *S. Ambros. lib.* 5. in *Hexamer.* c. 18. *S. Chrysf. hom.* in *Psal.* 1. *S. Greg. Magn. lib.* 2. *Epist.* 64. &c.

Q. What else is she obliged to?

A. As the Man is obliged to provide for his Family, and often look after his Business abroad; she is in like Manner bound to take good care of her Family-affairs within Doors; and not to go about tatling from House to House, nor do, nor suffer any Thing to be done, which may offend God; for *whosoever takes not care of his own, and especially of those of his own House, he hath denied his Faith, and is worse than an Infidel.* *Prov.* 31. 13. &c. 1. *Tim.* 5. 8, 13, 14. *Catech. Conc. Trid. de Matrim.*

Q. What else are both of them obliged to do?

A. To give good Example to their Children, and to their whole Family; and to engage all to serve God, and pray to him, especially Morning and Evening. (*)

(*) See Page 83, 85, & 87.

T H E 4. P A R T
O F T H E C A T E C H I S M.

Of Hope and Prayer.

T H E 1. L E S S O N.

Of Hope and Prayer in general.

Q. **W**hat is the fourth principal Thing, which every Christian is obliged to do, in Order to save himself?

A. It is to put his *Hope* in God, to crave his Assistance, and praise his Holy Name. *Pj. 61. 9. Rom. 8. 24.*

Q. What is Hope?

A. A Divine Virtue, which makes us expect, with great Confidence, to obtain from God Mercy and Grace in this Life, and eternal Bliss in the Life to come. *Rom. 8. 25.*

Q. On what is our Confidence or Hope grounded?

A. Upon the Promises of God, who affirmed, that he would give eternal Happiness to such as fulfill his Law or Commandments. *Hebr. 6. 18, 19, 20.*

Q. On what else is our *Hope* grounded?

Z

A. Upon

ƒ. Xγ Mór-Lraǵeac̃t an Slānǵteora JOSX
CRJOSD, tre dTrzani Dja a ǵnāra dñni
ann ra tSlǵal-ro, azvγ tre a nǵeallann
dñni flajtear azvγ Xojbnear ǵjornvde ann
ra tSlǵal oje.

C. Cneṽd ē an Cojnǵjoll aǵn an ǵeall Dja
an Sonvγ ǵjornvde-ǵj dñni?

ƒ. Xǵn cojnǵjoll zo ǵCojneṽdǵam Xǵteanta-
ran, azvγ zo nDevnam Deāǵojbneac̃a majle
ne Conǵnam a ǵnāγ.

C. Cjonnaγ do cjonitvǵtear an Xǵajō an
Dótc̃aǵ?

ƒ. Xǵn dā moð.

C. Cneṽd ē an ceṽd moð aǵn a bPeacvǵtear
an Xǵajō?

ƒ. Re hEṽdótc̃aγ, an tan do c̃vnear Neac̃
a ǵCéjll dō ǵēn zo meallta, nac̃ ǵējōn dō
an beata ǵjornvde d'ǵāǵajl; azvγ dā bñǵ
ǵn, ǵṽn d'jōm̃lōn dō, Deāǵojbneac̃a nō Xǵt-
nǵe do devnam.

C. Cneṽd ē an dapa Moð aǵn a bPeacvǵ-
tear an Xǵajō an Dótc̃aǵ?

ƒ. Re hX̃ndótc̃aγ, an tan do c̃vnear Neac̃
ā dōǵ zo d'ǵtc̃éjllǵe ann a c̃vmaγ ǵēn, nō
a dTrócaǵne Dē; azvγ do léǵeγ, da bñǵ
ǵn, a leaγ aǵn Cājnde, az c̃vnaðvǵað ann
ra bPeac̃að.

C. Deṽn ǵnǵōn Dótc̃aǵ.

ƒ. « XhTǵearna, mo Dhja, a tā Mór-mṽ-
nǵjǵn azam, tre do moǵ-trócaǵne, azvγ
« tre

A. Upon the superabundant Merits of our Saviour JESUS CHRIST, for which God gives us his Grace in this World, and promises us his Kingdom and everlasting Bliss in the World to come. *S. Jo. 10. 10. Rom. 8. 32.*

Q. On what Condition did God promise us this everlasting Happiness?

A. On Condition we shall, with the Help of his Grace, keep his Commandments, and do good Works. *S. Mat. 19. c. 17. v. 25. c. 34. v. &c. Rom. 2. 6.*

Q. How doth one sin against Hope?

A. Two Ways.

Q. What is the first Way of sinning against it?

A. By *Despair*, when one falsely perswades himself, that he cannot obtain eternal Life; and that therefore, it is in vain for him, to do good Works or repent. *Jer. 18. 12. S. Mat. 27. 5. Eph. 4. 19.*

Q. What is the second Way of sinning against Hope?

A. By *Presumption*, when one foolishly puts his Confidence in his own Strength, or in the Mercy of God; and therefore defers his Amendment, and so hardens on in Sin. *Eccli. 5. 5, 6, 7. Rom. 2. 4, 5.*

Q. Make an Act of Hope?

A. O Lord, my God, I have great Confidence, that through thy great Mercy, and through the superabundant

Zij

Merits

Merits of my Saviour JESUS CHRIST, thou wilt give me the Assistance of thy Grace in this World, and Life everlasting in the other, provided I fulfill thy Commandments and Law.

Q. How is Hope turned to Use or Profit?

A. By often making an humble Prayer to God.

Q. What is Prayer?

A. Prayer is an Elevation or Lifting up of our Heart to God, in giving him Adoration, Praise, or Thanks; or in begging of him to grant us whatever is necessary, or even profitable for working our Salvation.

Q. Is it not also permitted us, to pray God to grant us the worldly Things, whereof we stand in Need?

A. Yes, provided we are resolved to make use of them, to the Glory of God, and for our own Salvation.

Q. Is every Christian obliged to pray?

A. Yes; for every Body is bound to honour, praise and give Thanks to God; and likewise to beg Mercy and Grace of him.

Q. Doth God always hear our Prayers?

A. No; because we do not always pray as we ought. S. Jam. 4. 3.

С. Сјоннаѣ јѣ сѣјѣ Урһајѣ до ђерһаѣ?

҃. јѣ сѣјѣ а ђерһаѣ зо һѡмал, мѡѡамѣл; сојмевдаѣ, сһајѡтеаѣ.

С. Сһевд тѣзеаѣ тѣ « һе Урһајѣ до ђерһаѣ зо һѡмал?

҃. Тѣзјѣ һјѣ, зѣр аб јимеаѣда ѡһи, һаѣ ҃јѣ ҃јѣ һаѣрп һе Дја, һа Тораѡ аһ һѡрһајѣте ѡ҃҃ајѣл ваѡа; азѣѣ ма ѣејѡмјѡ ѡјѣ-һј ѡа һјаһмѣѡ аһ, зѣр « тѣе һа мѡр-« тѣѡсајѣ до бејѣ ѡһи ҃.

С. Сһевд тѣзеаѣ тѣ һе Урһајѣ до ђерһаѣ « зо мѡѡамал?

҃. Тѣзјѣ һјѣ, һаѣ ҃ѡлајѣ ѡһи, аһ ѡт҃҃еаһһа Дја до ѣѣѡе мајлѣ һе Мѡѡ мѡр, азѣѣ һе Деајѣ҃҃ајѣ҃аѣ.

С. Сһевд тѣзеаѣ тѣ һе һѡрһајѣ до ђерһаѣ зо « сојмевдаѣ?

҃. Тѣзјѣ, зо бѣѣл ѡ҃҃аѣајѡ оһајѣһ аһи Хјмјѣ һа һѡрһајѣте, аһ ѡт҃҃еа азѣѣ аһ ѡтѡјѣ до сојмевд сомајѣ азѣѣ јѣ ҃ејѡјѣ ѡһи, һј һеаѡ амѡајѣ аһи ѣејѣ азѣѣ аһи ѣајѣјѣб аһ Дјаѡѣл, аѣт ҃ѡѣ « аһи Сһѣајѣт҃҃-« јѣб азѣѣ аһи ѣлѡнтајѡ ҃ѡѣаѣта, һѡѣ а һаѣаѡ еаѡмјѣһи азѣѣ Дја, һѡ до ѣѣрһеаѡ аһи Сеаѣһаһ ҃јѣһ аһи аһ һѡрһајѣ.

С. Сһевд аһ аһ сѣјѣ ѡһи ҃мѣајѣеаѡ аһи Хјм Урһајѣ?

҃. Аһ Дһја, аһ ѣејѣ һа мѡрһаѣтар до ѣаһмѡјѡ, һѡ аһ һа Нејѣјѡ јарһмѡјѡ аһи Дһја.

С. Сһевд

Q. How ought we to pray?

A. We ought to pray humbly, respectfully, attentively and devoutly.

Q. What do you understand by *praying humbly*?

A. I understand by it, that we ought to think, that we are not worthy either to speak to God, or to receive the Fruit of our Prayers from him; and that if we obtain any Thing of what we beg of him, it is *through his great Mercy, he grants it to us.* Gen. 18. 27. Isa. 66. 2. Ps. 33. 19. S. Mat. 8. 8. S. Luk. 18. 13. &c.

Q. What do you mean by *praying respectfully*?

A. I mean by it, that we should pray to our Lord God, with great Respect and Reverence. 1. Paral. 29. 17, 18. Ps. 33. 10. Hebr. 5. c. 7. v. 12. c. 28. v.

Q. What do you understand by *praying attentively*?

A. I mean, that we are obliged in the Time of Prayer, to guard our Understanding and Will, as well as we can, not only against the Wiles and Temptations of the Devil, but also *against worldly Thoughts and Inclinations*, which might withdraw us from God, or distract us in our Prayers. Is. 29. 13. S. Jo. 4. 23, 24.

Q. What ought we to think upon, in Time of Prayer?

A. Upon God, upon the Meaning of the Words we pronounce, or upon the Things we beg of God.

С. Сρενѡ τνζεαγ τν με « hUμnαjз do ðev-
» nαm zo cpaβteac?

Ϝ. Τνζjm mj, ζνμ αβ εjзjou ðhμn an Uμ-
nαjз do ðevnαm zo ðνtpacTac, jonnαγ zo
oTεjзceαð an зCμojðe με Dja, nό mj na Ne-
tjb ollmνζεαγ азγγ tpeomνζεαγ γjn cvm
na beαta γjonnνðe.

С. Nac bφvλjo Cojnзjll ejle mαctαnαγac
cvm Uμnαjзte do ðevnαm zo tapbeac?

Ϝ. X tαjo φόγ τηj Cojnзjll mαctαnac.

С. Сρενѡ ε an cевѡ Cojnзjoll?

Ϝ. X best ajm Stajo na nзmαγ; nό an cνð
jγ Lνza ðe, a best φonnμαn « da mjmjb, » ajm
γjotcαjn do ðevnαm με Dja.

С. Сρεнѡ ε an ðana Cojnзjoll?

Ϝ. Mνnзjn mόm a best азvμn, zo oTjv-
bpajo Dja ðhμn an Nj jαpμmνð ajm, ma a
tα γε oμneαmnac ða jλόjn азγγ do ceαγ an
nXμma.

С. Сρεнѡ αγ a mbejt an mόm-mνnзjn-γj
азvμn?

Ϝ. Xγ Mόm-lvαjzeacT IOS X CR jOS D; ðjn
jγ « an Xjμm-γjon » jαpμmλjo zac Xtcvμze
ajm Dhja.

С. Cja do mhμn ðhμn ζνðe an « Xjμm
» Chmјoγð?

Ϝ. Do mhμn γε γεjn, аз mαð an γα тSojγ-
zevl: « Jjo be jαpμφνðe jonn m'Xjμm-γj ajm
» an

Q. What do you understand by *praying devoutly*?

A. I understand by it, that we are obliged to pray diligently and with Fervour, so that our Heart may be warmly set upon God, or upon the Things, which dispose and lead us to everlasting Life. *Psf.* 38. 4. *S. Luk.* 12. 49.

Q. Are there not other Conditions necessary for Praying with Benefit?

A. There are still three Conditions necessary.

Q. What is the first Condition?

A. To be in the State of Grace; or at least, to desire *Sincerely* to be reconciled with God. *Psf.* 144. 18. *S. Jo.* 15. 7. *S. Mat.* 11. 28. *S. Mark* 9. 23. *S. Luk.* 18. 9, 10, 11. *Prov.* 28. 9. *Is.* 1. 13. &c. *Catech. Conc. Trid. Part. 4. of the Parts & Degrees of Prayer.*

Q. What is the second Condition?

A. To have great Confidence, that God will give us what we beg of him, if it stands with his Glory and the Good of our Soul. *Ezech.* 33. 11. *S. Mar.* 11. 24. *S. Jam.* 1. 5. &c.

Q. Upon what should this great Confidence of ours be grounded?

A. Upon the superabundant Merits of *JESUS CHRIST*; for it is *in his Name* we make every Request to God.

Q. Who taught us to pray in *Christ's Name*?

A. It was Himself; saying in the Gospel: *Whatsoever you shall ask the Father in my Name, this I will do.*
Whatsoever

« an Xtajn, do beyna re djb e. » Mnjd fdr
 an eazlry dñni znde an « Xjm Chryot; »
 ójn crjócnvze rj zo copteani a hwnajzte
 njr na brjatnað-rj: « Tre an dTzeanna
 » IOSA CRJOSD, Per Domjnm noytrnm
 » Jeyrm Chrytrm.

C. Cnevð fā an ab ejzjon dñni znde tre
 IOSA CRJOSD?

F. Do brjz zvr ab e an Slānvzteojn e,
 azry zvr trjd-rjon a tā Sljze azvni ne dvl
 evm an Xtan Neāmda.

C. Cnevð e an treay Cojnzjoll?

F. brajn-yeayad a nznðe Dē.

C. Cnevð tvzeay tv me « brajn-yeayad
 » an nñvz, nð a nznðe Dē?

F. Tvzjm, zvr cðjn dñni leanañajm do n
 nñvz; azry zan a best tvryeac do znde
 Dē, bjoð zo zcvryeac re an njannatry
 ajn Cājnðe.

C. An fjor zo nefjrdjoni Dja do znāt ne
 an nñvz, an tan do zndmjd e mar j
 cðjn?

F. j cñnte zo dTzani Dja zac vñe Nj
 dñni, a tā njactanaac evm Slānte an nñma,
 mā jannmjd e dñni fej « zo brajn-yeay-
 » mac, azry mar j cðjn, » an tan a tamjd
 a nznāð ne Dja.

C. Cja zeall, zo nefjrdjðte an an nñvz
 do znāt an na Cojnzjlljb-re?

F. An Slānvzteojn IOSA CRJOSD fej,
 do zeallay dñni e; ójn a dejn re ran tSoj-
 zerl:

Whatsoever you shall ask the Father in my Name, he will give it you. The Church likewise teacheth us to pray in the *Name of Christ*; for she commonly finishes her Prayers with these Words: *Through our Lord JESUS CHRIST, Per Dominum nostrum Jesum Christum.* S. Jo. 14. c. 13. v. 15. c. 16. v.

Q. Why are we obliged to pray *through JESUS CHRIST*?

A. Because he is our *Saviour*, and that it is by him we have Access to our Heavenly Father. *Rom. 5. 2. Eph. 2. 18.*

Q. What is the third Condition?

A. Perseverance in praying God.

Q. What do you understand by *Perseverance in Prayer*?

A. I understand, that we ought to continue in Prayer; and not to be weary of praying to God, although he should defer granting our Request. *S. Luk. 18. 1. 1. Thess. 5. 17. Eph. 6. 18.*

Q. Is it true that God always hears our Prayer, when we pray to him as we ought?

A. It is certain that, when we are in the State of Grace, God gives us every Thing that is necessary for our Salvation, if we ask it for ourselves *with Perseverance, and as we ought.* *Eccli. 2. 1, 2. &c. S. Luc. 11. 5, 6. &c. S. Jo. 15. 7.*

Q. Who promised, that on these Conditions our Prayers shall always be heard?

A. Our Saviour JESUS CHRIST *himself* promises it to us; for he says in the Gospel: *Ask, and it shall be*

3enl : « jarmhò, azvγ do βενηταη òλωjδ;
 « (¹) loη3ajhγ3, azvγ do 3ενβτλωj; βναjγjò an
 « Dορνγ, azvγ οjγ3εολταη òλωjδ.

C. Сперд ꙗ́ леанани тѣ сои҃хъ ада-го до ѿе-
зюм на бури҃нѹже?

[illegible]

С. Снево е ан Нј, и⁽²⁾ љонѣајне и сѣи
дѣни д'јарпајѡ аји Дѣја?

f. Eazla azur ʒnāð Dē aṣṣ ʔe aṣ aṣ mbe-
ta, azur Deāʒbār ʔā ʔeoʒ.

С. Сја сѣзе а нѣ јмѣмо а нѣ нѣмѣ?

f. Do črm Dĕ , azrř řór črm na N Ľmř;
ačt nř ařn an Moř zCevna.

C. Cjonnaſ do dſmijmjo aſ nūmnvž cym
De?

f. Լիմիլ « Երմ Լիմո-նի՛Յ աշուր Լիմո-նա՛ստա-
նա՛յն չա՛հ ուլե Նեյթե, Լե ար ար Կեյժոյն չա՛հ Լոյն-
նի՛ ծա՛ նյարիմոյո ծո տաճարտ ծի՛նն, « Երե՛ նա
» մծր-Երմա՛ստա Կեյն.

С. С юннаг до згѣтнго на Нѣмѣ?

f. Ximvl Seapbōzantvize azrv Cājnde
Dē, le an ab xējovjz Trāra azrv Trōcajne
d'xāzajl d'vinn o Dhja, « trē mōm-lvaizēact
IOSX CRJOSD.

(¹) $\text{Lojntz } \text{J}^2 \text{J}^0.$

|| (2) тѣмъ.

be given you ; seek , and you shall find ; knock , and it shall be opened to you. S. Mat. 7. 7, 8, 11.

Q. Why do you dwell so long on this Lesson of Prayer ?

A. Because there is no Instruction whatsoever, more necessary than it ; for , not one of those , that were baptized , ever was , or ever shall be damned , but either for Want of praying as it behoveth , or for Want of praying sufficiently. *Psf. 144. 18. Rom. 10. 13.*

Q. What is it , we ought ofteneft to beg of God ?

A. The Fear and Love of God , during the whole Course of our Life , and at Length a good End , or happy Death. *S. Luk. 10. 42.*

Q. To whom do we direct our Prayers ?

A. To God ; and even to the Saints ; but not after the same Manner.

Q. How do we direct our Prayers to God ?

A. As to the *Sovereign Lord and Supreme Ruler of all Things* , who is able to grant us every Thing , we call for , *by his own Almighty Power.*

Q. How do we pray to the Saints ?

A. As to the Servants and Friends of God , who can obtain Grace and Mercy for us from God , *through the superabundant Merits of JESUS CHRIST.* *Gen. 48. 16. S. Luk. 15. 10. Rev. 1. 4. v. 2. c. 26, 27. v. 5. c. 8. v. 8. c. 4. v.*

Q. Is

C. Nač b'vrl α an Urvniz-re čvrt na Nloin α an
Xžajō an (¹) mōda do vljzmišo do Dija, azvr
xōr an Xžajō na Mōm-mvnižine, a tā d'fja-
čajō omvini do bejt azvini ar α an Slānviz-
» teoju JOSX CRJOSD?

f. Nj b̄vrl ajn Xon-čor; đjn, da mbejt Un-
niz črm na Nlom e aγonōpac do Dha, nō d'ar
Slānizteojn, ainvrl man jr Mjan le Lrēt
Seacnājn a črn a zCējl do na⁽¹⁾ hXjnōfjo-
rānab, nj jarnxatō « Nlom Pól Xbγdal » ajn
na Cnjoγdγōjb zγde ajn xējn, azrv ajn a
cējle.

С. Сја ајм ајм сѡјм ѡѡи ѡѡе?

f. A ʒn an ʒC ʒne aḁ Dlonna ʒo hjomlān; a ʒn
an nllaḁta nāna ʒb C ʒlle a ʒvʀ Tra ʒe; a ʒn na
De ā ʒō ʒon ʒb, a ʒvʀ a ʒn na Dnoḁō ʒon ʒb; a ʒn na
Pā ʒā naḁ a ʒb, a ʒvʀ a ʒn ʒaḁ Dnʀn ʒ e ʒle, a tā
a ʒn Se aḁ nān Cne ʒon ʒm; a ʒn an ʒC ā ʒn ʒb, a ʒvʀ
a ʒn an N a ʒn ʒb; a ʒn be oḁ a ʒb ʀōʀ a ʒvʀ a ʒn
mā nḁ a ʒb.

C. Cja aca iŕ xēārrr Urrrviz do ðevnað fā
lejt, jonā a zCvdeacta cājt ejle?

f. jr znātas žvr xēārri an Urvniz do nj-
te ar a žCvdeasta nō a žComanni rē Cāc.

C. Cnevd čvže rjn?

ф. До брѣзъ зо ндежн Сръгоу, зо мбѣони рѣ
а меауз дејре нѣ тѣајн, до сѣвѣнијеау а
зсеани а сѣје ани Хим-гѣон.

С. Смердо сѣзе хѳу зѣр хеѧрр ан Урннѣз
рѧрртеас?

(¹) Τραπεζίς.

Q. Is not this *Praying to Saints* contrary to the Honour we owe to God, and likewise to the great Confidence, which we are obliged to have in *our Saviour JESUS CHRIST*?

A. By no Means; for, if the Invocation of Saints were dishonourable to God, or to our Saviour, as those, who are astray, would fain make the Ignorant People believe, the *Apostle Saint Paul* had not desired the Faithful to pray for himself, and for one another. *Rom. 15. 30. Eph. 6. 18, 19. 1. Tim. 2. 1. Hebr. 13. 18.*

Q. For whom ought we to pray?

A. For Mankind in general; for our Spiritual and Temporal Superiours; for the Righteous, and for the Wicked; for Pagans, and for all such People as are astray from the Faith; for our Friends, and for our Enemies; for the Living also and for the Dead. *1. Tim. 2. 1, 2. S. Mat. 5. 44. 2. Mac. 12. 46.*

Q. Whether is it better to pray in private, all alone; or to pray in publick, or along with others?

A. It is generally better to pray in publick, or in Society with others.

Q. Why so?

A. Because Christ says, that he is in the Midst of two or three, who are gathered together in his Name. *S. Mat. 18. 20.*

Q. For what other Reason is publick Prayer to be preferred?

A. Because

F. Do brijz zo nDevnajo mōnān; do izvēdā
Dja ann Xojn-ḡeac̃t, am̃vl azvṛ fojnējzjon
nloim̃ta aṣṣ; azvṛ zo bḡāzajo a nmpjze
rada njoṛ evṛzviṣte.



AN 2. LÉJZJONN.

Do'n Phajon.

C. C Rerd j an Unniz j ḡeān azvṛ j
brijzmaṣe aṣṣ bjoṭ?

F. X tā an Phajon, dā nzoṣtean Unniz
an Tjeanna.

C. C Rerd ḡā nzoṣtean Unniz an Tjeanna
do'n Phajon?

F. Do brijz zvr ab ē an « dTjeanna JOSX
» CR j OS D ḡēn » do m̃ne j.

C. Xbajj j a Lajon.

F. « Pater Noṛter, qṽj eṛ jn Coeljṛ, ḡanc̃
» tṛḡcetvṛ Nomēn tṛvṛ; advenjat ṛeṣvṛ
» tṛvṛ; ḡjat Volvntaṛ tva, ḡjevṛ jn Coelo,
» et jn Terra. Pañem noṛtṛvṛ qṽotjoṣavṛ
» da nobjṛ hoṣje; et dṛm̃jtte nobjṛ Debṛta
» noṛtṛa, ḡjevṛ et noṛ dṛm̃jttjmvṛ Debṛto-
» m̃jbrṛ noṛtṛjṛ; et ne noṛ jndvcaṛ jn Ten-
» tatjonem; ḡed lṛbera noṛ a Malo. Amen.

C. Xbajj j a nṛlojz.

F. « Xn nḡtān a tā aṣṣ Neam, nloim̃ta
» hḡjṛ; tṛzjoṭ do Rjoṣac̃t; devntaṛ do toṛ
» aṣṣ

A. Because when many join together in Prayer, they offer, as it were, a holy Violence to God; and obtain their Request more easily.



THE 2. LESSON.

Of the Lord's Prayer.

Q. **W**hat is the best and most powerful Prayer?

A. The Lord's Prayer.

Q. Why is it called the Lord's Prayer?

A. Because it is our Lord *JESUS CHRIST* himself, that made it. *S. Mat. 6. 9. &c.*

Q. Say it in Latin.

A. *Pater Noster, qui es in Cœlis; sanctificetur nomen tuum; adveniat Regnum tuum; fiat Voluntas tua, sicut in Cœlo, & in Terrâ. Panem nostrum quotidianum da nobis hodie; & dimitte nobis Debita nostra, sicut & nos dimittimus Debitoribus nostris; & ne nos inducas in Tentationem; sed libera nos à Malo. Amen.*

Q. Say it in English.

A. Our Father which art in Heaven, hallowed be thy Name; thy Kingdom come; thy Will be done on
A a
Earth,

- » аһи аһ Talañ, маһ до иҗтеаһи аһи Neañ.
- » Аһи nĀñ laeteañvĭ tabaһи ðñññ a һиð;
- » азвү маҗт ðñññ аһи бҗааа, мвһи маҗт-
- » мјд-не ð аһи бҗеҗтеаһиñв бҗеһи; азвү на lеҗз
- » һиһ а зCаtvҗаð; асҗт җлһи һиһ ó Olc. Амен.

Do Mbјñvҗаð на Paјоһе.

C. Cā mејð « Аҗтвнҗе җан бPaјоһи?

F. А тāјð җеасҗт nĀҗтвнҗеада.

C. Cја ðā нзоһиmјð « Аһи nĀҗаһи?

F. Do Dhја аһи тĀҗаһи, до Dhја аһи Mac, азвү до Dhја аһи Spјоһаð Nlōñ.

C. Cнеvð җā нас nĀбһаһи тv « m'Āҗаһи» аһи Аҗт « Аһи nĀҗаһи?

F. Do бнјз звһи аб е аһи nĀҗаһи соҗтсјоһи е, азвү звһи Deaһбнāҗтнеаа ðā сeҗле җһиһ; азвү җóҗ до бнјз зо бҗvĭ ð'җаааvб оһиһи зvðе аһи аһи Son җеһи, азвү аһи Son на Co-маһҗаһи.

C. Cјоһнаҗ а тā Dја n'Āҗаһи азвннне?

F. Do бнјз звһи аб е до снvтајз, до сeаһнајð азвү до тоз җһиһ маһи сlојһи ðó җеһи.

C. Cнеvð җā nĀбһаһи тv, « Аҗта аһи Neañ,» бһи а тā Dја аһи зас vĭe Аҗт?

F. Do бнјз звһи аһи Neañ, җҗ мó таҗҗbeā-наҗ җе а « Mbóһvðасҗт зlóһиһаһи;» азвү до бнјз звһи аһи Neañ а тā Oјзнеасҗт азвү flаҗтеаҗ а сlојһнне-җјоһи.

C. Cнеvð јаһиһmлoјð җан зCевð Аҗтвнҗе; » Nlōñтаһи һĀһиһи?

F. јаһиһmлoјð

Earth, as it is in Heaven. Give us this Day our daily Bread; and forgive us our Trespases, as we forgive them that trespass against us; and lead us not into Temptation; but deliver us from Evil. Amen.

The Lord's Prayer expounded.

Q. How many Petitions are there in the Lord's Prayer?

A. There are seven.

Q. Whom do we call Our Father?

A. God the Father, God the Son, and God the Holy Ghost.

Q. Why do you not say, My Father, instead of, Our Father?

A. Because he is our common Father, and we are all Brethren; and even because we are obliged to pray for our selves, and for our Neighbour. 1. Tim. 2. 1.

Q. How is God our Father?

A. Because it is he created, redeemed and chose us for his Children.

Q. Why do you say, which art in Heaven, whereas God is every where?

A. Because it is in Heaven, he chiefly manifests his Glorious Majesty; and because the Kingdom and Inheritance of his Children are in Heaven. Hebr. 13. 14.

Q. What do we ask in the first Petition, Hallowed be thy Name?

A a ij

A. We

A. We desire that God may be known throughout the whole World; and that he may be honoured, praised, and loved for ever and ever.

Q. Who are they that hallow or sanctify God's Name?

A. Those who believe in, and obey him.

Q. Who are they that abuse the Name of God?

A. Those who break his Law, or sin against his Commandments. 2. Kings. 12. 12. *Ram.* 2. 23, 24.

Q. What do we beg in the second Petition, *Thy Kingdom come*?

A. We beg of God, to pour his Grace into our Hearts in this Life, and to give us everlasting Glory in the Life to come.

Q. What do we beg in the third Petition, *Thy Will be done on Earth, as it is in Heaven*?

A. We beg of him, to give us Grace to do his Will in this World, as the *Angels* do in Heaven.

Q. What means to *do the Will of God*?

A. It means to fulfill his Commandments, and to bear patiently all the Troubles and Adversities that befall us. *S. Luk.* 21. 19.

Q. What ought we to consider or think, when God afflicts us with Troubles or Crosses?

Բ. Եր յմեպոս ծնն, զօ Երլ Դյա Կյր-
 Եարտ, աշր զօ ծԵլլմյօ ոյօր մօ զօ մօր
 Ծօն ԵՏամլ-Կյն.

Շ. Շքեւ Է Եր Եօյն ա յաօ ան խմ Երաժ-
 Եարտ ոօ Եատրոյն?

Բ. » խ ԿԵյթարնա, զօ յԵրնտար Ծօ լօյլ; զօ
 » յԼօմտար ԿԽյն.

Շ. Շքեւ յարմօյօ Կան զՇԵատրամօ խԵ-
 Երնցե, » խ յԽրան ԼաԵթամլ տաԵյն ծնն
 » ա յրօ?

Բ. ԶաԵ Ոյ ա տա յա ԿյաԵտարն օրնն, Ծօ
 լօԵ խմա աշր Շօյն, յօԾօն, յա ՏաԵրա-
 մնցեաԾա, ԵրյաԵար աշր ԶրաԿա ԾԷ, ԵյաԾ
 Կօր աշր ԵրԾաԵ.

Շ. Շքեւ Կա յԵրնյն, » ԵաԵյն ծնն ա
 յրօ?

Բ. Ծա Երն ա զՇԵլլ ծնն, Զրն մյօլյօյօ-
 նաԵ ա ԵԵյն անԵրամաԵ տյմԵլլ ան ԼաԵ մա-
 յնց; աշր Զրն Եօյն ծնն ար Մնյնցն Ծօ Երն
 ա ԵրօրԿայն ար » յԽԵար ՆԵանԾա, » ոօԵ Ծօ
 » ԵԵատրցեալ ԵրնԼայն ան խԾայն.

Շ. Շքեւ յարմօյօ Կան զՇԿցեաԾ խԵԵրն-
 ցե, » ՄԿայն ծնն ար ԵրյաԵա, մար մայնմյօ-նԵ
 » Ծ'ար ԵրԵյթԵամնԿօ ԿԵյն?

Բ. խ տա ՄայթԵամնր ար ԵրԵաԵաԾ Ծօ տա-
 Եարտ ծնն, » Ծօ յԵյն մար մայնմյօ ԿԵյն Ծ'ար
 » ՆայնԾյօ; » օյն յյ ԿԵյօյն ծնն Ե ՄայթԵամ-
 նալ Ծ'ԿաԶայլ օ. ԾԿյա, մրնա » մայթԵամ ԶաԵ
 » ՕլԵ, Ծա մեւԾ, Ծօ ԵաԵ օյլԵ.

Շ. Շքեւ Է յարնալ ան տԷ յԵ նաԵ ալլ Մայ-
 ԵթԵամնր Ծօ տաԵարտ Ծ'ա ՆայնԾյօ?

Բ. յարնԿօ

A. We ought to consider, that God is most just, and that we deserve a great Deal more of that Kind. *Job.* 15. 15. *S. Luk.* 23. 41.

Q. What ought we to say in Time of Trouble, or Adversity?

A. O Lord, thy *Will* be done; Blessed be thy Name.

Q. What do we beg in the fourth Petition, *Give us this Day our daily Bread?*

A. Every Thing we stand in Need of, in Regard to both Soul and Body, that is, the Sacraments, the Word and Grace of God, even Food and Rayment. *S. Mat.* 4. 4. *S. Jo.* 6. 35, &c. 1. *Tim.* 6. 7. &c.

Q. Why do you say, *Give us this Day?*

A. To put us in Mind, that it is not lawful to be solicitous for to morrow; and that we ought to put our Confidence in the Providence of our *Heavenly Father*, who feeds the Birds of the Air. *S. Mat.* 6. 31, 32, &c.

Q. What do we beg in the fifth Petition, *Forgive us our Trespases, as we forgive them that trespass against us?*

A. We beg that our Sins may be forgiven us, according as we forgive our Enemies; for we cannot obtain Forgiveness from God, unless we forgive others all Injuries, be they never so great. *S. Mat.* 18. 21, 22. *S. Mar.* 11. 25, 26.

Q. What does he beg, who has no Mind to forgive his Enemies?

A a iiij

A. He

A. He begs of God, not to forgive him his Sins.
S. Mat. 7. c. 2. v. 18. c. 32, 33. v.

Q. What means *to forgive him, who did us Hurt?*

A. It means to renounce all Desires of Revenge, and to be willing to render Good for Evil. *Rom. 12. 20, 21.*

Q. Can we forgive our Enemy, and yet demand some Satisfaction for the Damage he has done us?

A. We can, provided we require it rationally and according to Law; and that our Hearts be free from Hatred and Aversion to the People, whom we pursue. *1. Cor. 6. 1, 2, 3. &c.*

Q. Does he, who endures not the Sight or Company of those, who did him Hurt, *truly forgive them?*

A. He does not; for he followeth not God's Example, who regards us with Affection, and receives us compassionately and lovingly, when he forgives us. *S. Mat. 18. 35. Eph. 4. 32. Coloss. 3. 12, 13.*

Q. What do we beg in the sixth Petition, *Lead us not into Temptation?*

A. We beg of him, to give us Victory over the Temptations of the World, the Flesh and the Devil.

Q. Is it true that God tempts us sometimes?

A. It is not: on the contrary, it is damnable to say

30 3Cvneann Dia Catayze ayn Xojn-neac
 cym Ojle; 3jðeað yf xjor 3o nDearbann yē
 yjnn ayn Uajnyb ne boctact, ne heaylājnte
 nō ne bradajnt ēj3jn ejle.

C. Cnevð xā nDearbann yē yjnn ne hXnyð
 azvy ne hXjnyje?

f. Chym an n3lantā ó Smāl an peaca3ð,
 amyl man 3lantā an tOr ne Tjnyð; nō
 do cym Lracē Słotajnt dojmeayva do tabajnt
 ðhnn ayn Neam, ayn Son an b3oj3jðe.

C. Xn nDearbann Dia yjnn ayn Xon-moð
 ejle?

f. Dearba3ð yē xōr yjnn ne Sajðbnyor, ne
 Słozal xava, ne Slājnte azvy nyf na Tjod-
 lajcyb ejle do bejn ðhnn, man con3nam cym
 Deā3ojbneacāð do ðevnam, azvy na beata
 yjorhyðe do t3lleað.

C. Cnevð yf Xðban do na Catay3yb, do
 3lvayjeay yjnn cym Ojle?

f. Xn Djabal, an Słozal azvy an Cholann.

C. Cnevð xā b3vlyjnteann Dia do Najnyðb
 an nXmma, Catryze do cym onynh?

f. Do cym Sljze do tabajnt ðhnn ayn mōp
 lra3ðeact do t3lleað ne tro3ð 3o mejne-
 mvl an X3ajð an Nāmad.

C. Xn bPeacryzeann an tē do bpo3ðryzeay
 an Djabal, an Słozal, nō an colann cym
 Ujle?

f. Nj peacryzeann, mva dTarhynteann
 yē

say or think, that God tempts any one to Evil; yet it is ^a true that God tries us sometimes by Poverty, by Sicknes, or by some other Tribulation. *Psf. 5. 5. Rom. 9. 14. S. Jam. 1. 13. ^a Job. 7. 1.*

Q. Why does he try us by Affliction and Calamity?

A. In Order to purify us from the Filth of Sin, as Gold is purified by Fire; or else to give us an unspeakable Reward in Heaven, for our Patience. *S. Jam. 1. 2, 3, 4. 1. S. Petr. 1. 6, 7.*

Q. Doth God try us any other Way?

A. He likewise tries us by Riches, by long Life, by Health and by the other Favours, he confers upon us, as Means to do good Works, and to merit Life everlasting. *Eccli. 15. 14, 15, 16. &c. 1. Tim. 6. 17, 18, 19.*

Q. Which are the Causes of the Temptations, that move us to Evil?

A. The World, the Flesh and the Devil. *S. Mat. 4. 3. Rom. 7. 23. S. Jam. 1. 14. 1. S. Jo. 2. 15, 16.*

Q. Why doth God suffer the Enemies of our Souls to tempt us?

A. In Order to give us Means of meriting much, by fighting couragiously against our Enemies. *Revel. 2. 10, 11.*

Q. Does he sin, whom the World, the Flesh or the Devil provokes to Evil?

A. No, unless he draws these Temptations upon himself;

γέ na Catarize-ye aji yēji; nō muna nχon-
trizeani dōb.

C. Cionnar ajtneocay Neac, nār ontvīz
γέ do' n catvīzad?

F. Mā d'jlt γέ dō zo (¹) pñab; nō mā tairiz
zan mojl, Añe a tabajnt do Nj eje; mā bī
brañe ad nō Dojizjor aji, an γad do māñ an
Dñoc-ymvane ad; nō mā d'jann zo d'icjol-
lac Conznan aji Dhja, nō Ejojonizvde N lojñ
nō Xinzl, jf de jññ nār ontvīz γέ dō.

C. Cionnar ajtneocay Neac jññ ontvīz γέ?

F. Mā d'jvlijz γέ zo γvajñeac an Dñoc-
ymvajntvīzad, tār ejf jññ ajñizē, jf fjor
jññ ontvīz γέ dō.

C. Cnevdo jannmlojo γan γεactmā d' Xicvñ-
ze, « Xc γlon jññ ó Ole?

F. jannmlojo aji Dhja, an γlon ad ó zac
Nj do devnγad Docan nō Uñcōjo dññ, do tlob
cojññ nō Xñma; azvγ zo (²) γvññadac ó zac
Nj a tā an Xzajd γlājñte an nχñma.

C. Cnevdo cjalvizeay an focal-γo, Xmen?

F. Cjalvize γέ, « bjoð man γñ.

C. Cnevdo γā zCñjocñvīztean Uññajz an
Tizeanna jññ na bñajñajb-ye, « bjoð man
» γñ?

F. Do tairbeāñad, jññ Mjan lññ na hXic-
cñvizead a-γo vñe d'fāzajl ó Dhja.

(¹) tapvīd.

|| (²) hXjñjze.

himself ; or unless he consents to them. *Rom. 7: 17. &c.*

Q. How shall one know , that he has not consented to the Temptation ?

A. If he renounced to it quickly ; or if he endeavoured , without Delay , to give Attention to some Thing else ; if he was troubled or grieved , whilst the evil Thought lasted ; or if he earnestly begged the Assistance of God , or the Intercession of either Saint or Angel , it is certain he did not consent to it.

Q. How shall one know that he consented ?

A. If , after he perceived the evil Thought , he quietly suffered it , it is true that he consented to it.

Q. What do we beg in the seventh Petition , *But deliver us from Evil ?*

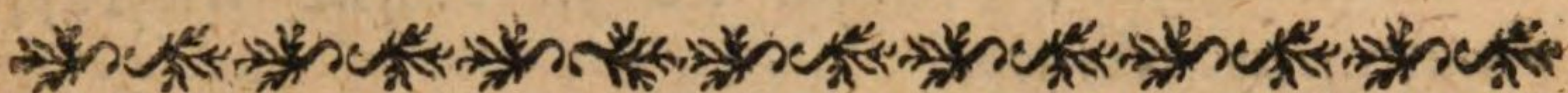
A. We beg of God , to free us from every Thing , that would do us Hurt or Mischief , in Regard of either Body or Soul ; and particulary from whatever is contrary to our Salvation.

Q. What means the Word , *Amen ?*

A. It signifies , *so be it.*

Q. Why do you finish the Lord's Prayer with these Words , *so be it ?*

A. To shew , that we desire to obtain all these Petitions from God.



T H E 3. L E S S O N.

Of the AVE MARIA, or the Angelical Salutation.

Q. **W**hat understand you by the *Ave Maria*, or *Angelical Salutation*?

A. I understand, that it is a Prayer composed of the Words of the Angel, likewise of the Words of *St. Elizabeth*, and of the Church: a Prayer, which is very pleasing to the *Blessed Virgin Mary*, and is commonly said after the *Lord's Prayer*.

Q. Why is it called the *Angelical Salutation*?

A. Because, it is the *Angel Gabriel*, that made the first Part of it, saluting and congratulating the *Virgin Mary*, when he came with a Message to her from God, that the Second Person of the Trinity would be made Man in her *Womb*. S. Luk. 1. 29.

Q. Say the *Angelical Salutation* in Latin?

A. *Ave Maria, Gratiâ plena: Dominus tecum: benedicta tu in Mulieribus, & benedictus Fructus Ventris tui JESU S. Sancta Maria, Mater Dei, ora pro nobis Peccatoribus, nunc & in Horâ Mortis nostræ. Amen.*

Q. Say

» Рессаторибур, нрис ет јн Нора Мортјѣ
» нортнае. Амен.

С. Абайн ј а нѣ ѡ ј ѣ.

Ѳ. » Дја до беаѣа а Мхѣне, а тѣ лѣн до на
» Знѣајб: а тѣ ан Тјзеарна мајле рјот: јѣ
» беаннѣѣте тѣ тар на Мнѣјб, азвѣ јѣ беан-
» нѣѣте Тораѡ до брони ЈОСА. А Нѡм-Мѣне,
» а маѣајн Дѣ, зѣѡ орѣни-е на Ресавѣ
» а нѡјѣ, азвѣ анн Ам ар мѣајѣ. Амен. бјѡѡ
» мај рјн.

С. Сперѡ ј Сѣѡ ан Амѣѣл до'н Амнѣѣ-рј?

Ѳ. » Дја до беаѣа, а Мхѣне, а тѣ лѣн до
» на Знѣајб: а тѣ ан Тјзеарна мајле рјот:
» јѣ беаннѣѣте тѣ тар на Мнѣјб.

С. Сперѡ а дрѣајн еЛІЗАБЕТН нѡм-
ѣа не « Нѡм-Мѣне Ојѣ?

Ѳ. » јѣ беаннѣѣте тѣ тар ѡа Мнѣјб, азвѣ
» јѣ беаннѣѣте Тораѡ до брони ЈОСА.

С. Сѣ Тнѣѣ до лаѣајн рј мај рјн?

Ѳ. Ам тѣн до ѣѣаѡ ан « Нѡм-Ојѣ » ајн
ѣѣајнѣ ѣѣ на дѣјѣјн.

С. Сперѡ ј Сѣѡ на « хѣазлѣѣе » до'н Амнѣѣ-
рј?

Ѳ. » А Нѡм-Мѣне, а маѣајн Дѣ, зѣѡ
» орѣни-е на Ресавѣ, а нѡјѣ азвѣ анн Ам
» ар мѣајѣ. бјѡѡ мај рјн.

С. Сперѡ ѣѣ нДрѣајнѣ ан тѣ Амѣѣл, зѡ
најб « Мѣне Ојѣ лѣн до на Знѣајб?

Ѳ. До брѣѣ зѣрн аб мѡ ѣѣајн рј до ѣѣѣѣѣѣѣѣ
азвѣ до тѣѡѣѣѣѣѣѣ ѡ Дѣја, јѡнѣ Амѣѣл
азвѣ јѡнѣ Нѡм ајн бјѡѡ ѡѣѣ.

С. Сперѡ

Q. Say it in English.

A. Hail, Mary, full of Grace: our Lord is with thee: blessed art thou among Women, and blessed is the Fruit of thy Womb JESUS. Holy Mary, Mother of God, pray for us Sinners, now, and in the Hour of our Death. Amen.

Q. Which is the Angel's Part of this Prayer?

A. Hail Mary: full of Grace: our Lord is with thee: blessed art thou among Women. S. Luk. 1. 28.

Q. What did Saint Elizabeth say to the Blessed Virgin Mary?

A. Blessed art thou among Women, and blessed is the Fruit of thy Womb JESUS.

Q. When did she speak so?

A. When the Blessed Virgin went to visit her. S. Luk. *ibid.*

Q. Which is the Church's Part of this Prayer?

A. Holy Mary, Mother of God, pray for us Sinners, now, and in the Hour of our Death. so be it. Conc. Ephes. ann. 431.

Q. Why did the Angel say, that the Virgin Mary was full of Grace?

A. Because she received greater Gifts and Favours from God, than any Angel or Saint whatsoever. S. Luk. 1. 30. &c. S. Epiphan. Tom. 2. pag. 292. &c.

С. Снево ејле фѳр фѳа нДрѳајнт фѳе, зо најѳ
 рј « Lān do ġnārajb?

ф. Do brijz žvr žab žan mojl, азвр žvr
 žomčajn рј « Uždan na nžnāy » ann a brojnn.

С. Снево фѳа нДрѳајнт ан тѳжнзеал рја:
 » X tā an Tjžearna majlle рјот?

ф. Do brijz žvr čvīdviz Dja j ó žac vle
 řeacað, азвр žvr tpeoviz фѳе j do ġnāt.

С. Сјоннаф а тѳа ан « N'wī-Ojz Mvne be an-
 » nvižte ó'f Cjonn na mban zo hūle?

ф. Do brijz žvr čvīdviz Dja j ó žac vle
 Ločt; азвр зо најѳ рј на « Mātajn азвр на
 » Majžojn » an wjn-řeac̃t, žan cajl a « hōž-
 » ac̃ta ajn Xon-čor, » pojne nā nDjažð a
 (¹) Tvymjð: Tjōðlajce, nac břvajn be an ajn
 bjoč a рјам ó Dhja, азвр nac břviže zo bñāt.

С. Снево фѳа нDejnmjð, žvr « be annvižte
 » Torað brojnn na N'wī-Ojze Mvne?

ф. Do brijz žvr ab ē « Čnjorð, a Mac-řan,
 » Tobar na N'wītačta азвр на mbe annac̃t.

С. Снево фѳа нžojnmjð « Mātajn Dē » do'n
 N'wī-Ojz?

ф. Xjn an Xðbar žvr ab ře amājn « řjor-
 » mātajn JOSX C.R j OSD, » noč a tā na
 Dhja азвр на ðvne.

С. Снево фѳа нјарнмwð ajn ан N'wī-Ojz
 žvðe ajn ан Son « ann Xmjjn ан ðajř, zo(²)
 řvīnaðac̃?

(¹) hjoðnvib; be рјотvř. || (²) řpeřřalta.

Q. For what else did he say, that she was *full of Grace*?

A. Because she conceived immediately, and carried the *Author of Grace* in her Womb. *S. Luk. 16.*

Q. Why did the Angel say to her: *Our Lord is with thee*?

A. Because God preserved her from all Sin, and always guided her. *S. August. lib. de Nat. & Grat. c. 36. n. 42. Conc. Trid. Sess. 5. Decr. de Pec. Orig.*

Q. How is the *Holy Virgin Mary* blessed above all other *Women*?

A. Because God preserved her from *all Sin*; and that she was both a *Mother* and a *Virgin* at the same Time, without losing her *Virginity*, in any *Wise*, before or after Child-birth: a Favour which God never did, nor will grant to any Woman whatsoever. *S. Hieron. against Jovin. & lib. 13. c. 44. in Ezech. S. Bern. serm. 4. upon the Assumpt.*

Q. Why do we say, that the *Fruit of the Womb* of the *Holy Virgin Mary* is blessed?

A. Because *Christ*, her Son, is the *Fountain of all Holiness and Blessings*. *Coloss. 2. 9.*

Q. Why do we call the *Blessed Virgin*, *Mother of God*?

A. Because it is she alone, that is the *true Mother of JESUS CHRIST*, who is both God and Man. *S. Mat. 1. 20, 21.*

Q. Why do we beseech the *Blessed Virgin* to pray for us at the *Hour of our Death*, especially?

F. Do bñjž žvr mō zo mōr an Rjačtanay ne žnārajb azvyr ne Trócajne Dē, an tan rjn, jonā ann Xon-am oje.

C. Cjonnay rjn?

F. Do bñjž žvr ne antmaje azvyr žvr blož-lvže Catvže an Djabajl ann Xmyjn an bāj, jonā ann Xon-am oje; azvyr xóy do bñjž zo žCjine ann Dja Rjožac̃t Nejme, nō jxrxoni rjorrvde do žac̃ Dñe, an tan do ržanaŷ antXnam rjx an žCopr.

C. Cnevō xā moltar ōñni, an Umnajž rj do nāō zo mñje?

F. Do čvñ zo rñvajeočmlojž zo mñje aŷñ žrj Nejčjb.

C. Cnevō ē an cevō Nj?

F. joncolnvžad̃ Xojñ-mje Dē, a mbrojññ « Mhvne Ojž, » mar že all orññ-e.

C. Cnevō ē an dapa Nj?

F. Svājlcead̃a na « Nlōm-Ojže, » eadon, a Cnevdeam, a Caprvññac̃t; a ŋojžjo, a žeanmñvžac̃t, a hOjñjyle, azvyr a hUñ-lac̃t.

C. Cnevō ē an treay Nj?

F. Ejojorrvde čvñac̃tač̃ « Mhāčar Dē, » aŷñ Son na Dññvže, do žojneay oñte; azvyr do (¹) čajvžear, dā rjñjb, a bēayay-an do leamññ.

C. Cja hjad a meayž na žCatojlceac̃ xējn, noč do čarcvñvžear an « Nlōm-ōjž, » azvyr

(¹) čožraŷ.

A. Because we stand in much greater Need of the Grace and Mercy of God, at that Time, than at any other.

Q. How so?

A. Because the Temptations of the Devil are stronger and more dangerous at the Hour of Death, than at any other Time; and likewise because God decrees the Kingdom of Heaven, or everlasting Punishment for every one, when the Soul parts from the Body. *Eccles.* 11. 3.

Q. Why is it recommended to us, to say this Prayer often?

A. That we may frequently think on three Things.

Q. Which is the first?

A. The *Incarnation* of God's only Son, in the Womb of the *Virgin Mary*, for our Sake.

Q. Which is the second Thing?

A. The Virtues of the *Blessed Virgin*, to wit, her Faith, her Charity, her Patience, her Chastity, her Humility, and Obedience.

Q. Which is the third Thing?

A. The powerful Intercession of the *Mother of God*, in Behalf of those, who invoke her; and sincerely endeavour to imitate her Behaviour.

Q. Who are those among the Catholicks themselves, that dishonour the *Blessed Virgin*, and lose the Benefit of the few Prayers, they direct unto her?

čajleay Topač na beaz-rynryže, do njo čryž-
te.

F. X tā an Drynzy leam, do meayay, zryn
leom dōjb čym flajtyr Dē d'čāžajl, Mrynžyn
mōm do čym junte, ya an mbeazān Trojryže nō
fran-rynryže, do njo čryžte; žjō žo bryljo,
yan Am žCevona, tvyža d'ā nXjnmjanajb;
azry nac⁽¹⁾ oTajmžjo amājn, a mbeata do
leayryžažo ojtčjollac; nā Lonž na « Nlōm-
ožže » do leamnyh ajn Xon-čom.

D'Xjmyjn na hUrynryže.

C. Čā hUajh a tā d'čjačajb omynh, Dja do
žyde.

F. Xnn Am Čatayžjō, Contabajnte, azry
žac nle Rjačtanajr Čojm azry Xnma; azry
xōr, an tan do bejn Dja Nvač-tabantvy ajn
bjot dñh.

C. Čja hjad na Laete ann ajn mō a tā d'čja-
čajb omynh, Urynryž do dervnam čym Dē?

F. Xn « Domnac, azry žac Lā Slojhe ejle; »
do bryž žryn čym Dē do žyde, do molač azry
do mjan, do rōmtan na « Laete-ry » o žnotry-
žjb rōžalta.

C. Nac ējžjon xōr Dja do žyde žac nle Lā?

F. jy ējžjon žo cunte; bjn brō mōm, azry
brō Djombrideac an Dearmad dñh, Xon-Lā

(¹) oTožmjo.

A. The foolish People, who imagine, that to gain Heaven, it is enough for them, to have great Confidence in her, on Account of the little Fasting or lukewarm Prayers, they offer unto her; although they be, at the same Time, given up to their inordinate Passions; and do not so much as propose sincerely to amend their Lives; nor in any Wise follow the Example of the *Blessed Virgin*.

Of the Time of Prayer.

Q. When are we obliged to pray to God?

A. In the Time of Temptation, Danger, and every Necessity of Soul or Body; and also, when God confers any new Favour upon us.

Q. On what Days are we most obliged to pray to God?

A. On *Sundays*, and on *all other Holy-Days*; because these Days are exempted from worldly Business, in Order to pray, praise and serve God.

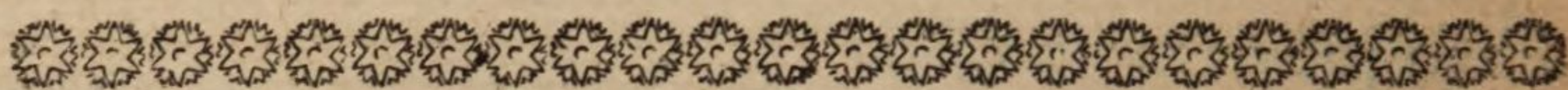
Q. Is it not also necessary to pray to God every Day?

A. It is certainly; for it would be a great and ungrateful Forgetfulness in us, to let any one Day pass, without praying or praising God diligently. *S. Luk. 18. 1. Eph. 6. 18.*

amāji do lējzean tōrini, Jan Dja do žvde;
nō do molaō zo dūtņacac.

C. Cā hūaṣi ɣan la, jɣ cōji dñini zo mōr-
mōr, Uṣniž do dervnaṣ cṣm Dē?

F. Xji Majōji azvɣ Trāt-Nōna, pojne
azvɣ a nDjaō bjo, azvɣ az tjoṣṣnaō Jac
Ojbre, do nēji maṣ cṣṣtear ɣjoɣ ē na djaō
ɣo.



Dvalzar laete aṣni an Črjōɣdñde.

X N 4. L É J Ž J O N N.

Do'n Črjōɣdñde azvɣ do Čomarta na
Čnoje.

C. **U** N « Črjōɣdñde » tɣ?

F. jɣeaō, majle ne žnāɣaṣ Dē.

C. Čnevɔ ɣā nDejɣi, » majle ne žnāɣaṣ
Dē?

F. Do bñjž naē an tṣll mē, azvɣ naē an
bɣējoji dāṣ an Mhōr-majtear-ɣa do tṣlleaō
va Dha, noē do njine Črjōɣdñde djoṣ, « tñē
» na Mhōr-tṣōcaṣe ɣēji.

C. Čja jɣ « Črjōɣdñde » aṣi?

F. Jac Dñne, jaṣ na baɣdeāō, do čnejojoɣ
aṣi a čnoje, azvɣ adñvjeaɣ ne na bēal
Teazaz azvɣ Dlžjeaō JOSX CRjOSD.

C. Čnevɔ ē an Sočar do Neac a bejē na
« Črjōɣdñde » ? f. Do

Q. At what Hour of the Day, ought we chiefly, to offer our Prayers to God?

A Morning and Evening, before and after Meat, and when we begin any Work, as hereafter set down. *Eccli.* 39. 6, 7. *Wisdom* 16. 27, 28, &c. *Psf.* 140. 2. *1. Cor.* 10. 31.



The daily Duty of a Christian.

THE 4. LESSON.

Of a Christian, and of the Sign of the Cross.

Q. **A**Re you a *Christian*?

A. Yes, by the Grace of God.

Q. Why do you say, *by the Grace of God*?

A. Because I did not, neither could I deserve this great Benefit of God, who made me a Christian *through his great Mercy.* *Rom.* 9. 15. &c. *Tit.* 3. 5, 6, 7.

Q. Who is a *Christian*?

A. Every one, who being Baptized, inwardly believes, and outwardly professes the Doctrine and Law of *JESUS CHRIST.* *Rom.* 10. 10.

Q. Of what Advantage is it for one, to be a *Christian*? *A.* He

Բ. Ըօ յեյձ չէ տիյ Մօր-Կօճարս ԸԿ:

Շ. Շրերօ է ան ցերօ Կօճար?

Բ. Ա տօ, յօ չԼօրտար ան Շրյօրօրօնօ, տրէ յնօրս ԸԶրչ մօր-Լրայճէստ « ան ԾԵյէարնա
 IOSX CRJOSD » ծն ԲԲեասօ, ԸԶրչ օ Ըր-
 մաստայձ ան ԸյաԲայլ, ԸԶ Ը ղայձ չէ չԼօյ տրօմ-
 օԼօրրչ.

Շ. Շրերօ է ան Ծարս Տօճար?

Բ. Այտէյտէարն է, ոյ Ծօ Ատարն տալմրօնօ,
 ստ Ծօն Ատարն Նեօմօնօ; յօնայ յրն ԸԲ Կէյօրն
 Ծօ, « Արն Ատարն Ը տօ արն Նեօմ, » Ը ղօն յօ
 Ծօտէարս.

Շ. Շրերօ է ան տրեար Տօճար?

Բ. Ա տօ, յօ ԲԿրլ ան « Շրյօրօրօնօ » ո'Օյճրե-
 արն Ըյօճստ Նեյմե, ԸԶրչ յօ ԲԿրլ Շարտ Ըյճե
 Ըրմն ԲԸ Բեատ Կյօրրրօնօ.

Շ. Շրերօ տէճար տն ղե « ԵաճարՅ ոՅ
 » ԸԼյճեօն Շրյօրօրօ?

Բ. ԵտՅրն ղրչ, յստ ղե Կյրրրրե, Ծ'Կօյլլրյօ
 « Շրյօրօ » ԸԶրչ Ծօ մնեար ան « ՆԼօմ-Եաճլրչ
 Շատօյլլե Ըօմօնաս » Ծնրն.

Շ. Ան ԲԿրլ չէ Ծ'Կյասայձ օրրրն ան « Եա-
 ճարՅ Շրյօրօրօնօ » Ծօ Բեյտ ԸԶրրն?

Բ. Ա տօ Ծ'Կյասայձ օրրրն յան Ամրրչ, ան
 տյօմլօն Ծօ Ըրեյօեօն ԸԶրչ Բյօր Բրն-ԸԼտ ան
 « ԵաճարՅ Շրյօրօրօնօ » Ծօ Բեյտ ԸԶրրն յօ
 Կրրրօնօ.

Շ. Շրերօ յստ ԲԸ « Բրն-ԸԼտ-Կօյն Ծօն Եա-
 » ճարՅ Շրյօրօրօնօ, » ոստ Ը տօ Ծ'Կյասայձ օրրրն,
 Ծօ Բեյտ ԸԶրրն « յօ Բեաստ »

Բ. Ըրրն-Ծյամրա ան Ըրեյօյմ, ոստ Ը տօ Ը
 » յՇրէ

A. He receives three great Advantages thereby.

Q. What is the first Advantage?

A. It is, that the *Christian* is delivered, through the Grace and superabundant Merits of our Lord *JESUS CHRIST*, from Sin, and from the Power of the Devil, who held him in hard Bondage. *Rom.* 7. 4, 6.

Q. What is the second Advantage?

A. He is regenerated or new-born, not unto his earthly, but unto the Heavenly Father; so that he can confidently say, *Our Father which art in Heaven.* *Rom.* 8. 14, 15. &c. *Tit.* 3. 6, 7.

Q. What is the third Advantage?

A. It is, that the *Christian* is Heir of the Kingdom of Heaven, and hath a Right to everlasting Life. *Rom.* 8. 17. *S. Jam.* 2. 5.

Q. What do you mean by the *Doctrine or Law of Christ*?

A. I mean by it, all the Truths, which *Christ* revealed, and the *Holy Catholick and Roman Church* teacheth us.

Q. Are we obliged to know the *Christian Doctrine*?

A. We are undoubtedly obliged to believe all; and to know distinctly the Principal Articles thereof. *Conc. Trid. Sess.* 24. c. 4. & 7.

Q. What are those *Principal Articles*, of the *Christian Doctrine*, which we are obliged to know punctually?

A. The Mysteries of Faith, which are contained
in

«ЗСрѣ на нѣбѣ; Ајте анта Дѣ азрѣ на
 бѣазлѣ; на Нејте бѣанар нѣ на Сѣсна-
 мѣнтѣ, ноѣ а тѣ д'уаласѣ орѣни до зласѣ:
 мајле нѣ на Сојнѣјоллаѣ, а тѣ нѣастанасѣ
 ѣм а нѣласта; Уннѣ ан Тѣжеанна, азрѣ
 Дралзѣ ајнѣте ан нѣаладан, ан ЗСѣјнде
 нѣ ан нѣарма.

С. Ан бѣнѣ рѣ д'уаласѣ ајн ан тѣ, а тѣ анн
 Ајнѣјорѣ на Нејтеанн-ѣо, бѣлѣ д'јарнѣ до
 дѣјолласѣ?

Ѣ. А тѣ зан Ајнѣрѣ, » рѣо ѣојн дѣманта.

С. Насѣ леор до Неасѣ Сеаннѣјн азрѣ
 » Ајнѣјонн » дѣјндеасѣ?

Ѣ. Јѣ дејнѣ насѣ леор; ѣјн нѣ знѣтасѣ, до
 дѣтеанн ан тѣ, а тѣ ајнѣјорѣасѣ а » ЗСѣанн-
 алтаѣ ан Теазѣјѣ Сѣјорѣнѣ, » ан тѣ Сеанн-
 ѣјн рѣјн, нѣ Ајнѣ-теазѣјѣ ајн бѣт ѣле.

С. Сѣрѣ јѣ Сојманѣ до'н Сѣјорѣнѣ?

Ѣ. Сојманѣ на » Сѣјѣ.

С. Сѣјнѣ а дејнтѣ » Сојманѣ на Сѣјѣ
 ѣѣ?

Ѣ. До сѣнѣан бѣнѣ на бѣѣ Дејѣ ајн
 ѣлѣ ан бѣдан, ѣ јн ѣм на бѣонн; ајн ан
 нѣвалѣнн ѣлѣ азрѣ дејѣ, аз нѣт: » Анн Ајнн
 » ан Аѣан, азрѣ ан Мѣѣ, азрѣ ан Сѣјорѣјѣ
 » Нѣјн. Амен.

С. Сѣрѣ сѣнѣан » Сојманѣ на Сѣјѣ » а
 ЗСѣјл дѣнн?

Ѣ. Ан

In the *Creed of the Apostles*; the *Commandments of God and the Church*; the *Things which regard the Sacraments*, that we are bound to receive: together with the *Dispositions*, that are necessary for receiving them; the *Lord's Prayer*, and the particular *Duties of our Profession, Trade or Calling*.

Q. Is he, who is ignorant of these Things, obliged to seek earnestly for Knowledge?

A. He is certainly, and that *under Pain of Damnation*. Isa. 5. 13. Prov. 15. c. 14. v. 19. c. 2. v. 1. Cor. 14. 38.

Q. Is it not enough, that one should assist at Sermons and *Mafs*?

A. No certainly; for he, who is ignorant of the *Principal Articles of the Christian Doctrine*, doth not commonly understand the sermon it self, nor any other profound Instruction.

Q. What is the Sign of a *Christian*?

A. The Sign of the *Cross*. *S. Basil. lib. de Spir. S. &c.*

Q. How is the Sign of the *Cross* made?

A. By putting the right Hand to the Forehead; from thence below the Breast, to the left Shoulder and to the right, saying: *In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

Q. What doth the *Sign of the Cross* put us in Mind of?

A. It

҃. Анѣ Трѣѣмъ нѣмъ Нѣмъ; » зѣмъ зѣмъ ан
дана Рѣмъ до'нѣ Трѣѣмъ Сѣмъ дѣмъ,
зѣмъ зѣмъ ѣмъ зѣмъ зѣмъ зѣмъ зѣмъ зѣмъ зѣмъ
ѣмъ (1) ѣмъ зѣмъ ан Дѣмъ зѣмъ ан рѣмъ
сѣмъ, азъ ѣмъ бѣмъ ан ан ѣмъ зѣмъ
на Сѣмъ.

C. Cā blajr jr cōjr «Comarta na Cpoje»
do đervnaŋ?

ф. Хз ѣмѣ ѡ ѣни аи Маюи, аз дол до
colla ѡ гаи Ојѡсе, аз тјонѣзнаѡ Умнѣѣ азѣ
Зас Ојбне еје.

C. Nač majt Comarta na Croyce do der-
nam ann Amajb oje?

ҫ. 11 маѣт, азъръ зо хѣѣмъже ани хѣмъмъ
Саѣаѣаѣ, нѣ Соинѣаѣаѣте аѣмъ бѣт.

C. Хи најб « Сојузта на Српје » а нџнај
а оторас на кезлвге?

f. Do b̄j, am̄vl jr kollay ar X j b̄j S T j N
nlon̄ta; « Mrna nDevntan, » a dejn an tX-
tajn ojn̄dejn̄ce-re na heazlv̄re, « Coman̄ta
» Chrojce JOSX CR j OSD ajn Ervan na
» zCnejd̄neac̄, ajn an Ujze nē mbajrdean
» jad, ajn an Ola ne nUnz̄tan jad, ajn an
» jōdbajnt nē nOjltean jad, nj njtean Xojn-
» ceann do na Nejt̄j̄b-re, man jr dral. » Xjn an
Xōban, zvr̄ ab o'n « zCrojce, » joḡon, « ó b̄āy
azvr̄ Phājr JOSX CR j OSD ajn an zCrojce
do t̄jz br̄ajō azvr̄ b̄njoḡmajneac̄t jomlān
» na Sacram̄v̄nteac̄ » v̄le.

(¹) *možryne, Sclābryžeact.*

ᠳᠠᠵᠤᠨ

A. It puts us in Mind of the *most Holy Trinity*; that the Second Person of the *Trinity* was *made Man*; and that he redeemed us from the Bondage and Slavery of the Devil, and of Sin, *by Suffering Death for us; on the Cross.*

Q. At what Time is it fit to make the Sign of the Cross?

A. At our Rising in the Morning, going to Bed at Night, when we begin Prayer and every other Work. *Gal. 6. 14. S. Jer. de Custod. Virg. ad Eustoch. S. Cyrl. Catech. 4. S. Ambr. Serm. 43.*

Q. Is it not useful to make the Sign of the Cross at other Times?

A. Yes, and particularly in Time of Temptation, or of any Danger whatsoever.

Q. Was the Sign of the Cross used in the Primitive Church?

A. Yes, as it plainly appears from *St. Augustin*: If the Sign of the Cross of *JESUS CHRIST*, says this great Father of the Church, be not applied to the Foreheads of the Believers, to the Water with which they are baptized, to the Chrism with which they are annointed, to the Sacrifice with which they are fed, none of these Things is duly performed. The Reason is, that all the Sacraments have their whole Force and Efficacy from the Cross, that is, from the Death and Passion of *JESUS CHRIST* on the Cross. *S. Aug. Tract. 119. in Joan.*

Q. Did

Q. Did the Primitive Christians only make use of the *Sign of the Cross* in the Administration of the Sacraments ?

A. Not only then, but upon all other Occasions : *At every Step*, sayeth the ancient and learned *Tertullian*, at every coming in and going out, when we put on our *Cloaths* or *Shoes*, when we wash, when we sit down to *Table*, when we light a *Candle*, when we go to *Bed* . . . whatsoever *Conversation* employs us, we imprint on our *Foreheads* the *Sign of the Cross*. *Tertul. lib. de Coron. Milit. c. 3.*

Q. Why do we make the *Sign of the Cross* ?

A. It is, First, to give to understand, that we are Christians; and that we are no more ashamed of the *Cross of Christ*, than the Apostle *S. Paul* who gloried in the *Cross of our Lord JESUS CHRIST*. *Gal. 6. 14.*

2 It is to profess openly that we believe in a *Crucified God*; although it is a *Scandal to the Jews* and a *Folly to the Gentiles*, to do so. *1. Cor. 1. 23.*

3. It is to help us to be always mindful of our *Saviour's Death and Passion*.

4. It is to chase away the *Devil*; and dissipate his *Illusions*; for the *Cross* is the *Standard of Christ*, and the evil Spirit trembles at the very *Sign of the Instrument of our Redemption*. *S. Mat. 24. 30. S. Cy-*

a Chealzojpe aēt do djoz zlole aō; ojn jx j an
 « Chrojē brataē Chrojōd, » azvγ cμjotnviže
 an tXnyρjonaδ nojm « Choīanṭa xējn na
 » hOjnniγe nē an xvaγzlaō yjn.

C. An xējojn leat a cμvtnvzaō zo bēāz-
 mγd Tjōdlaγce ajn bjt o Dhja tpe Choīanṭa
 na Crojce?

F. A tājo na Mjlte Cμvtnvzaō ajn a Staj-
 te aēajb Seanda na heazlvγe, azvγ a leab-
 najb na nXjpe aē nlonṭa, noc brō no xada
 nē na nXjpe aīm ann γo. Lvaγōxead aīmājn, zo
 vTrz ajn vTjze ajna IOSX CRjOSD an
 Chrojē man Choīanṭa azvγ man zheall
 brajōe do n cēv d jμpjne Chrojōd aīmvl, CONS-
 TANTJNUS, an tan do cōnnajne γē xējn
 azvγ a jlvaō vle, az tμjall an aγajō an
 Tjōnānvz MAXENTJUS, Crojē cymṭa do γo-
 lvγ lojnnpe aē, oγ cjojn na zpejpe, ajn a
 najb an Szpjbjnn-γe: RjS SO bejR buXjDh;
 azvγ zvjn μvz γē brajō RjS zan mojl ajn
 a Najmōjb: Szervl, do deapbaj an Seap-γtan-
 tōjn EUSEBJUS a mbeata ChONSTAN-
 TJNUS, v xāzajl o bevl an jμpjne-γe xējn.

C. Cjojjaj majpeaō teazmaj, zvjn beaz
 an Sočan do Mhōnān, Coīanṭa na Crojce do
 devnaō zo mejnje?

F. Do brijz naē njomčanjv d j jojn a zCroj-
 de, aēt ajn a nev d an aīmājn; ojn man deap-
 baj Xjb jSTjN nlonṭa, jx beaz xōznej an
 tev d an bejt folvzite njx an zCrojē, azvγ an
 Crojde bejt ljoṇta ne Ločtajb.

C. Cpev d ē an tOllaīm nē an cōjn a devnaō?

F. Majle

Instrument of our Redemption. S. Mat. 24. 30. S. Cyril. Catech. 12. S. Athan. lib. de Incar. Verb. lib. 5. c. 2. S. Aug. ferm. 19.

Q. Can you prove, that, by Means of the Sign of the Cross, we receive any Favour from God?

A. There are innumerable Instances of it, in ancient Church-history, and in the Writings of the holy Fathers, which would be too tedious to relate here. I shall only recount, that the Cross was given by our Lord JESUS CHRIST to Constantine, the first Christian Emperor, as a Token and Assurance of Victory, when he and his whole Army in their March against the Tyrant *Maxentius*, saw a Cross formed of pure Light above the Sun, with this Inscription, *BY THIS CONQUER*; and that by *IT* he forthwith conquered his Enemies: which Account the ancient Historian *Eusebius*, in his Book of the Life of *Constantine*, declares he had from that Emperor's own Mouth.

Q. How comes it then, that it is of little Advantage to a great many, to make the Sign of the Cross often?

A. Because they only carry it on their Forehead, and not in their Heart; for as *S. Augustin* assures, it availeth little to have the Forehead cover'd with the Cross, and the Heart full of Crimes. *S. Aug. Serm. 215. de Temp.*

Q. With what Disposition ought it to be made?

Cc ij

A. With

F. Majlle ne Spjonad Unnizē azyr Cnā-
bajō; majlle ne Cnepeam azyr ne Mnijōm
mōm a Lrajeacē JOSX CRJOS D.

X N 5. L E J 3 J O N N.

D'Unnizē azyr do Deāzmn na Majone.

C. Cervo jx cōm do'n Chrijōvnde a dev-
nam az ējizē a m Majom?

F. jx cōm dō an cervo Smrajeaō, an cervo
xocal, azyr an cervo žnjōm do tabajnt do Dhja.

C. Cjonnaγ jx cōm γm do devnam?

F. Tar ējx Comanta na Croje do dev-
nam, abraō: « X Dhē Ulea-čvmačta jz, do
» bejm mō čmojōe zo hjomlān dnt: X JOSX
» Conznajō ljom: X N lōm-mnje Ojz, žvō
» onam.

C. Cervo ē do nē an Chrijōvnde majt an
tan do bjoγ az cvr a čvō Evda jō a m?

F. jomčana jzē γē ē γē m zo cōjzeamajl,
aōnājeac; azyr āmōjzē a čmojōe a nojx
azyr a nē čvm Dē.

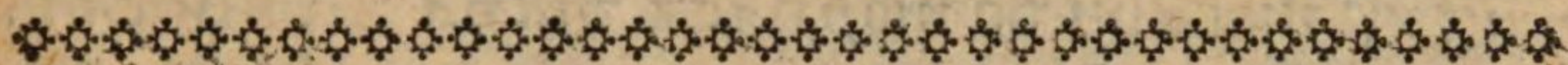
C. Cervo jx cōm dō devnam, tar ējx a čvō
Evda jō do cvr a m?

F. jar zCrotaō an Ujzē čojneazta a m
γē m, jx cōm dō ē γē m do léjzjom a m a žl-
njō, azyr Unnajz na Majone do devnam čvm
Dē zo cnājōteac.

C. Cjonnaγ do nē tv Unnizē na Majone?

F. Do njm žnjōma Xōnajō, žnāda, bvdēa-
čajx,

A. With a Spirit of Prayer and Devotion; with great Faith and Confidence in the Merits of *JESUS CHRIST.*



THE 5. LESSON.

Of Morning Prayer, and good Purpose.

Q. What is a *Christian* to do, at his Rising in the Morning?

A. He ought to give God the first Thought, the first Word, and the first Action.

Q. How is that to be performed?

A. After making the *Sign of the Cross*, let him say:
O Almighty God, I offer thee my whole Heart: O Jesus, assist me: Blessed Virgin Mary, pray for me.

Q. What doth the good *Christian* do, whilst he is putting on his Cloaths?

A. He behaves himself decently and modestly; and lifts up his Heart, now and then, to God.

Q. What ought he to do, after dressing?

A. Having sprinkled himself with Holy Water, he ought to put himself upon his Knees, and offer up devoutly his Morning Prayers to God.

Q. How is it you pray in the Morning?

A. I make Acts of Adoration, Love, Thanksgiv-
C c iij ing,

εαιρ, Τοηβητε, Deāzrhēn, azvγ Xtcvηze.
C. Devna Zhjōm Xōnajtō.

f. « X Dhē Ujlea-čvmačtajz, aōnajt
» azvγ molajt do mōrōačt djaōa; aōmvižjm,
» žvη tγ mo Chrv̄tajzteoη azvγ m'Xjmo-tj-
» žearna: jrljžjm mē xējn zo lējn xōj do
» Smačō.

C. Devna Zhjōm Zhāōa.

f. X hTjžearna, Zhāōvižjm tγ ō mo čmojōe
» zo hjomlān, ōγ Cjoni žac v̄le Nejtē; do brijz
» zo b̄xvl tγ nō majt azvγ mo žearnaajl.

C. Devna Zhjōm b̄vōeacvγ.

f. « X hTjžearna, do bejnm m̄jle b̄vōeac̄aγ
» ōvt xā mo tabajnt ō b̄aγ Codalta; xā mo
» črv̄tr̄zaō azvγ mo čearnac; xā Chvjor-
» v̄vōe do devnaīm d̄jom; azvγ xā žac Zhā-
» γa, do tr̄zajr d̄am zo nvze γo.

C. Devna Zhjōm Tojhb̄jhte.

f. « X hTjžearna, tjomnv̄žjm ōvt mo
» Smvajntjzte, mo b̄hjat̄na, mo žh̄jōm̄ar̄ta
» azvγ mē xējn zo lējn; jonnaγ zo nac̄aō an
» tjomlān a Molāō azvγ a Mōrōājl ōvt-γj
» zo γjōm̄nv̄de.

C. Devna Zhjōm Deāzrhēn.

f. « X hTjžearna a tā R̄yn azam, majtle
» ne do žhāγajb, hXjteahta-γo do čojm̄evō a
» njv̄z, njor xēāηη jonā njneay pojme γo;
» azvγ žac v̄le peacaō do xēac̄naō, zo hXj-
» njze na Peacajōe, jγ mō d'ā b̄xvljm clōn.

C. Devna Zhjōm Xtcvηze.

f. « X hTjžearna, tabajr Conznaim d̄am,
» tr̄e

ing, Oblation, good Purpose, and Supplication.

Q. Make an Act of Adoration.

A. O Almighty God, I adore and praise thy Divine Majesty: I acknowledge, that thou art my Maker and my Sovereign Lord: I entirely submit my self to thy Power.

Q. Make an Act of Love.

A. I love thee, O Lord, with my whole Heart, above all Things; because thou art infinitely good and amiable.

Q. Make an Act of Thanksgiving.

A. O Lord, I give thee infinite Thanks for having preserved me last Night; for having created and redeemed me, for having made me a Christian; and for all the Graces, thou hast granted me hitherto.

Q. Make an Act of Oblation.

A. I consecrate to thee, O Lord, my Thoughts, my Words, my Actions and my self entirely; that all may tend to thy Praise and Glory for ever.

Q. Make an Act of good Resolution.

A. I purpose, O Lord, with the Assistance of thy Grace, to keep thy Commandments this Day better than I have hitherto done; and to shun all Sorts of Sin, particularly the Sins, I am most inclined to.

Q. Make an Act of Supplication.

A. O Lord, grant me Assistance, through thy great Mercy,

« Երբ Ծ Մհօր-տօճայր, ան մ'ըլե Բյաճտան
 « Անա օշր Ծոյր; օշր Կժի մե օ Յաճ ըլե
 « քաճաճ. Ա Դիւ մօյր, յարայր օ օր Զօյր-
 « շոլլաճ, Երբ Լրայճաճ Բօլա Բյօր-րայր
 « ԵՕՏԱ ԸՐԵՕՏԸ; օշր Երբ յարճե և
 « Նօյր-մայճոյր, և ևճիճալ, օշր և
 « Նօյր ըլե.

Ը. Նաճ և Երանն Ե՛ր Երանճ ար Բյօր օյր?
 Բ. Ծօ յիւ; Երանն ան շոյր ի՛ր Լրճա ծե, և
 « Քաճոյր, Բալտե և ևճիճալ, և Ըրբ, օշր
 « ևճե անտա Ըճ; » օշր յարայր Ըոյճան
 մ'ևճիճալ Ըոյմճաճա, մօ Ըար-աբոյր,
 օշր մօ (1) Նօյր-ճօճարտօր.

Ը. Ըոյնար յարար Ե՛ր Ըոյճան ար ևճի-
 ճալ Ըոյմճաճա?

Բ. Ա Երանն, « Ա ևճիճալ Ըճ, Ծօ ճօյմե-
 « ճար մե, Երբ տօճայր և Երբարա, Կոլլ-
 « Կճ, Երօրն, ճօյմն օշր ճօյն մե և
 « յիւ. Ամեն.

Ը. Ըրբ Կօյ և Երանճ ի՛ր յըճնտա ար
 Մայր?

Բ. ի՛ր ոճ տարճաճ Լյօճայր ԵՕՏԱ Ծօ իճօ Զօ
 ճիճաճաճ Յաճ ևճ-մայր.

Ը. Ըոյնար Ծօ ճիճոյն Երանճ և Մայր-
 յե?

Բ. Ըոյմն յիւ, օշր Բրաճն յիւ, ար Կաճ
 Եանլլ, ար և Երբ Ըիճօճալ ճիճաճա,
 ոճ ար Նիճալ ճաճա ճի; օշր Կա ճօյր,
 յարայր Զօ ևճիճալ ար Ըիճա մօ ևճօրաճ Ը

(1) Քաճիւր.

Mercy, in all my Necessities both of Soul and Body; and deliver me from all Sin. O Great God, I earnestly beg this of thee, through the Merits of the most precious Blood of JESUS CHRIST; and through the Intercession of the Blessed Virgin, and of all the Saints and Angels.

Q. Do not you say some other Prayers?

A. Yes; I say, at least, the Lord's Prayer, the Angelical Salutation, the Creed, and the Commandments of God; and I crave the Assistance of my Angel-Guardian, and of my holy Patron.

Q. How do you crave the Assistance of your Angel-Guardian?

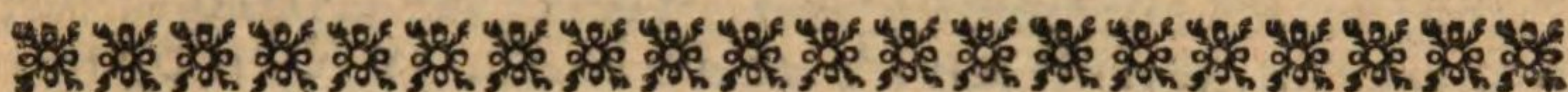
A. I say, O Angel of God, who, through the Mercy of the Lord, watchest over me, enlighten, guide, protect and defend me this Day. Amen.

Q. What other Prayer is to be said in the Morning?

A. It is very meritorious to say the Litanies of JESUS devoutly every Morning.

Q. How do you finish the Morning Prayer?

A. I call to Mind, and reflect, for some Time, on the four last Things, or upon some other Godly Subject; and lastly, I humbly beg of God to deliver me from all Evil, but especially from Sin, through JESUS CHRIST, Our Lord.



THE 6. LESSON.

*Of Evening Prayer and Examination of
Conscience.*

Q. **H**ow do you pray and examine your Conscience at Night?

A. After giving Thanks to God, I beg the Grace of him, to know my Sins; I examine my Conscience, and make an Act of Contrition.

Q. How do you beg of God the Knowledge of your Sins?

A. I say: *Grant me, O Lord, through thy great Mercy, the Light of thy Grace, that I may see my Faults and conceive a thorough Detestation and perfect Hatred of them.*

Q. How do you examine your Conscience?

A. I Consider the Sins I have committed by Thought, Word, Deed, or Omission; and particularly the Sins, I am most inclined to.

Q. How do you make an Act of Contrition?

A. I say from my Heart: *O Lord, I am very sorry for having offended thee, because thou art infinitely good*

good and amiable ; and because Sin displeaseth thee. I resolve , by the Assistance of thy Grace , not to incur thy Anger for the future ; and likewise to go to Confession as soon as I can.

Q. What do you say after that ?

A. I say the Confiteor.

Q. What other Prayers do you say ?

A. I say the Lord's Prayer , the Angelical Salutation , the Creed , the Commandments of God , the Litanies of the Blessed Virgin Mary , the Prayer to my Angel-Guardian , and to my holy Patron.

Q. Do you not pray for the Souls , that are in Purgatory ?

A. I say the Psalm *De profundis* , &c. or at least : Grant , O Lord , through thy great Mercy , Succour and eternal Rest to the Souls in Purgatory.

Q. What else do you do ?

A. I think , and meditate for some Time , on the four last Things , especially upon Death and Judgment.

Q. How do you finish the Evening Prayer ?

A. I offer my Rest to God , saying : O Lord , I offer unto thee my Sleep ; it is to satisfy thy Holy Will , that I desire to take this Rest. Preserve me this Night from my Enemies , through JESUS CHRIST our Lord. Amen.

Q. What

• ноѣт ѡ м'ѣ а҃ѣ ꙗ҃ѡѡѡ, тѣ JOSX CR JO SD
• а҃и ѡтѣ а҃нна. А҃мен.

С. Смердо до нѣ тѣ, азъ есмь кѣрдоа, ꙗко ѿбогъ?

F. jannajm ajn Dhja, trê Noçtað JOSX
CRJOSD črm a čerŕda, mo Noçtað zo
lējn ó Xjnnjanajb an tSloŕajl azŕŕ na Colna.

C. Cnevd aji a ymrajihi, az lviže dviť aji
do Leabaji?

f. Me aram, zo mað xē jorj, nač ne jn žeo-
čvini ajr de zo brāt; azv r ajr jocrvžat čvni
Sra jn dān, a de jn jn ó mo čroj de: « X jn do
» Lā jn, X hTjžearna, čvni jn Cojmevo m'Xn-
» ma; ó r tv xē jn do čeanna jž mē, a Rjž na
» Ca jtreac Neā mōa.



$x \ N \ 7. \ \ell \ e' \ j \ \dot{z} \ j \ 0 \ N \ N.$

Do'n Umnajz ntear nojme azvyr a nDjajb
bjo, azvyr ann Xmajb ejle.

С. 21 Небѣи и нѣаѣ до дѣнаи поимѣ азвѣ
а нѣаѣ бѣѣ?

҃. ꙗꙋ соꙗꙋ ; ѿꙗꙋ, ꙗꙋ ꙗꙋ, ѿ ꙗꙋ соꙗꙋ соꙗꙋ
ꙗꙋ ꙗꙋ ꙗꙋ ꙗꙋ (1) be a t r i z e e j z c e j l l j z e.

С. Сперд јан Умнѣз до нѣ тѣ појме бјад?

f. Dejmim: • X hTjžearna, beannrjž an Oj-
• leamajr-rj, jr Mjan lynn do glacab cym rynn
• rējn do neaptrjžab, cym do Nlōm-tola do

(¹) be-a-ta-o-n-z, no A-jm-m-jm-t-j-b.

20 соимъJonathan,

Q. What do you do, whilst you are taking off your Cloaths?

A. I beg of God, through the Stripping of JESUS CHRIST before he was *crucified*, to strip me entirely of the inordinate Desires of the World and the Flesh.

Q. On what do you think, as you lie down in your Bed?

A. I consider, that, perhaps, I shall never rise out of it; and as I settle my self to sleep, I say from my Heart: *Into thy Hands, o Lord, I commend my Soul; since it is thy self, O King of Heaven, that hast redeemed me.*



THE 7. LESSON.

Of the Prayers said before and after Meat, and at other Times.

Q. Ought we to pray before and after Meat?

A. We ought; for, otherwise, we should behave ourselves like brute Beasts.

Q. What Prayer do you say before Meat?

A. I say: *Bless, O Lord, this Food, which we are to receive for strengthening ourselves, in Order to fulfill thy Holy Will. Amen. In the Name of the Father, &c.*

Q. What

» cōjml̄jonað. AMEN. An Xjnn an Xtar, &c.
C. Cnevd j an Umnajz do nj tv a nDjað
bjo?

N. Dejnjn : » X hTjzeanna, do bejnjd
» bñðeacay ðvte xā n Ojleamajr-γj, do trzajr
» ðñnn ; tabajr ðñnn, trē do jñāγa, an
» Slojal, an Slājnte, azrv an Neart do cāj-
» team ajr cōr, zo pačað zac Tjōðlajce dā
» bγvanamar vaɣt, a Mōmōājl azrv a Molað
» ðvte, trē IOSX CRjOSD an dTjzeanna.
» Amen. Dejnjn γōγ Paɣojr azrv fājlte an
» Xjnɣjl.

C. Cnevd jr cōjn do ðevnañ a dTvj zac
Ojbne?

f. jr cōjn ðñnn an jCmojde do tōzōājl cñm
Dē, az nāð : » X hTjzeanna, tojnōjnjn m'O-
» bajr ðvte : jr mar jēall opt-γa, jr Mjan
» ljom a ðevnañ : beannvjz mē xējn azrv j,
» trē do mōr-trōcajne.

C. Cnevd j an Umnvjz do nj tv, cñm tv xējn
do cōjnevð ajr peacað.

f. Dejnjn : » X hTjzeanna, γojllvjz mē nē
» do Nlōm-γolay ; conɣmñð γvaγ mē ne do
» jñāγajb ; azrv na lējz ðam tvrtjn ann
» Xojr-peacað, trē IOSX CRjOSD an
» dTjzeanna. Amen.

C. Cnevd jr jnDevnta do Neac, an tan do
trcγay Catvzað ajr?

f. jr cōjn ðō Conɣnañ jannajð ajr Dhja,
azrv dñltað zo mejjneamajl do na Catv-
jzjð.

C. Cnevd

Q. What Prayer do you say after Meat?

A. I say : *O Lord, we give thee Thanks for this Nourishment, which thou hast given us; grant us, through thy Grace, to spend our Lives, our Health, and our Strength, so that every Favour, which we receive from thee, may tend to thy Glory and Praise, through JESUS CHRIST, our Lord. Amen.* I also say the Lord's Prayer and the Angelical Salutation.

Q. What is proper to be done at the Beginning of every Work?

A. It is fit we should lift up our Hearts to God, saying : *O Lord, I offer thee my Work: it is for thy Sake I desire to perform it: bless both me and it, through thy great Mercy.*

Q. What Prayer do you say, in Order to keep your self from Sin?

A. I say : *Enlighten me, O Lord, with thy holy Light: sustain me by thy Grace; and suffer me not to fall into any Sin, through JESUS CHRIST, our Lord. Amen.*

Q. What should one do, when he is tempted?

A. He ought to beg the Assistance of God, and to renounce couragiously the Temptation.

C. Cμενδ α δεση τῷ, ἐντ αν Cατρῆαδ το
ελω?

f. X de jn m: X hTjze a pna, conznajò ljom
 ne do žnāγajb: d'vltajm do na Caτajzjb-
 γj: jγ lva jte d'fγle onzajnn bāγ jonā d'lon-
 tóca jnn d'ójb.

C. Σμενδ' η' κόρη το Νεαῖ α' δερναῖ, ἀν
ταν το μεγαλῶ, ζῆν τῆτ γε α' βρεααῖ?

f. 17 cōm dō Jnjoim Cpoide-brvž do dev-
nam, azry a nāo : » X hTjzeanna , jy mōr
» antXjtpeacay a tā opam fā fejntz do cyr
» opt : jy Ryn dam, ne do conznaim-yo, bejt
» feayda ajm mo cōjmevo njoy feārr.

C. Nac b'xrl rē d'xjacajb orxinn Urxniz do
dervnam ann Xmajb ejle?

f. X de jn an Slānīzteojn, žvr » njasta-
» nac Umnīz a đevnaī do žnāt, a žvr žak
» fajllje do đevnaī » na tmcjoll.

C. Cюннау иу хѣсум ѡнни аи Хитне-у до
соимлїонаѡ?

҃. Соимлюхъамъ ꙗко ахъ моѡ ѡизъи, ма ахъ
оуизмѡ ахъ зсрѡѡде сѡмъ дѡ зо мѡнѡе ꙗ ахъ
лѡ, азъꙋ ма тохъбѡхъмъ зо сѡѡбѡе ахъ
нѡхъмъ ахъ ѡб.

C. An de acajn ɣjn do ðevnað?

f. Nj de acan : a ta re com fynaſ yn azry
nac feſon ne hXon-neac a na dzo fſjnnneac,
nac byrl Am azry faſll aſze aſn a ðevnað;
ðjn jſ feſon do'n Uaſal, do'n Mhaſ Lējſjn,
do'n Cheanſſe, do'n Cheanſſe, do'n tSeanſ-
ſſe, do'n Eaſlān, do ſac yle ðvne
ſmraſnead

Q. What do you say, in Order to overcome the Temptation?

A. I say: *Assist me, O Lord, with thy Grace: I renounce these Temptations: I would sooner suffer Death than consent to them.*

Q. What ought one to do, when he thinks, he has fallen into Sin?

A. He ought to make an Act of Contrition, and say: *O Lord, I am very sorry for having offended thee: I purpose, with thy Assistance, to be more upon my Guard for the future.*

Q. Are we not obliged to pray at other Times?

A. Our Saviour says, that it is necessary to pray always, and not to grow slack therein. *S. Luk. 18. 1.*

Q. How can we fulfill this Commandment?

A. We shall, in some Measure, fulfill it, if we, often in the Day, lift up our Hearts to God; and if we devoutly offer up our Actions to him.

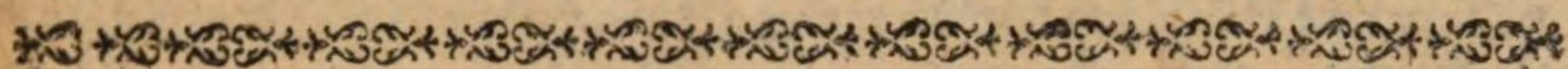
Q. Is it difficult to do so?

A. No: it is so easy a Work, that no one can truly say, he has not both Time and Leisure for it. The Gentleman, the Scholar, the Merchant, the Tradesman, the Shepherd, the Plow-man, the Servant, the Sick, every one may, frequently in the Day, think of God and Godly Things; and

D d ij

sanctify

sanctify all his Actions by offering them piously to his *Maker and Redeemer*.



T H E 8. L E S S O N.

*Of the Holy Mass, and of the Manner of
hearing it.*

Q. **W**hat is the *Mass*?

A. It is both a choice Prayer, and a *Sacrifice* wherein the *Body and Blood of our Saviour JESUS CHRIST*, are really offered to God, under the *Forms of Bread and Wine*, in Remembrance of his *Holy Passion and Death on the Cross*, for our Sake.

Q. What is a *Sacrifice*?

A. It is an Offering of sensible or corporal Things; which God ordained to be offered to himself alone; and also to be slain, or some Way changed, in publick Acknowledgment of his Sovereign Dominion over the Living and the Dead.

Q. How is the *Mass* a true *Sacrifice*?

A. Because the *true Body and true Blood of JESUS CHRIST*, are therein offered and Sacrificed to God, under the *Forms of Bread and Wine*. *Gen. 14. 18. Ps. 109. 3, 4. Hebr. 7. 1. &c. Malach. 1. 10, 11. S. Mat. 26. 26. &c. Hebr. 13. 10.*

Q. Can it be said, or imagined, that the *Glorious and Immortal Body of our Saviour*, is sacrificed in the *Mass*?

D d iij

A. It

байтеар Corp 3лорман Domarōta an Slā-
nyžteora ʒ an Xʒxʒonni?

ƒ. ʒ ʒēʒon azʒʒ ʒ ʒjactanaʒac a ʒāḁ
azʒʒ a cʒeʒdeḁ ʒo daʒnʒon; ḁʒ an tan do
nʒm-cʒʒʒeazʒʒ an Saʒant an tXʒān azʒʒ
an ƒʒon, ʒonālʒʒe CRʒOSD ē ʒēʒ ʒo ʒʒ-
ʒʒneac d'a Xʒaʒ Neāḁḁ; azʒʒ tajḁʒ-
ʒe an ḁʒnn-e maʒ ʒʒ, ʒo ʒʒantʒ a ƒhʒl
azʒʒ a ƒheoʒl-ʒʒ ḁ cēʒe ʒe Cloʒdean na
mbʒaʒan, (*) aḁaʒ do ʒʒanaḁ ʒaḁ dā ʒʒʒḁ
ḁ cēʒe a ʒCʒan na Cʒoʒe.

C. Cʒonnaʒ ʒōʒ ʒ ʒēʒon a ʒāḁ, ʒo » ʒʒḁ-
» baʒte an, ḁḁ ʒo ʒʒʒoʒtan ƒʒl azʒʒ ƒeoʒl
» Nʒmḁ Chʒʒoʒ ʒo ʒʒḁḁḁ ʒ an Xʒ-
» ʒʒonni?

ƒ. Do bʒʒʒ ʒo ʒCʒtean an Saʒant ƒʒl
» azʒʒ ƒeoʒl ƒhʒon-vaʒal Mhʒe Dē; azʒʒ ʒo
ʒCʒʒe an an Cʒtean-ʒo maʒ an ʒCev-
na Cevʒaḁ azʒʒ bāʒ Chʒʒoʒ aʒ an
ʒCʒoʒ, a ʒCʒʒne ḁʒnn.

C. Cʒa ḁā ḁToʒnbʒte an ʒḁbaʒnt-ʒʒ?

ƒ. Do Dhʒa Uʒle a-cʒmactac aḁāʒ; do bʒʒʒ
ʒʒ ab ē ʒēʒ aḁāʒ, Rʒʒ na Rʒoʒ, Tʒʒe an-
na na ḁTʒʒeannaḁ, azʒʒ Xʒḁ-ʒlaʒt Neʒne
azʒʒ Talman.

C. Naḁ bʒonāltaʒ aʒ Uaʒʒḁ ʒḁbaʒnt an
Xʒxʒonni do na (¹) Nʒmaʒ?

ƒ. Nʒ ʒonāltaʒ, azʒʒ nʒ ḁʒʒḁʒonac a ʒo-

(*) ƒevc Sācʒamʒnt Choʒʒ Chʒʒoʒ Taob.
248.

(¹) Nʒm.

ʒāʒ

A. It can and should be said, and firmly believed; for, when the Priest consecrates the Bread and Wine, *Christ* verily offers himself to his Heavenly Father; and it is thereby represented to us, that by the *Sword of the Words*, his *Body* and *Blood* are separated from one another, (*) as they were really separated upon the Cross. 1. Cor. 11. 24, 25. &c. Revel. 5. 6.

Q. How yet can it be said, that the *Sacred Body* and *Blood of Christ* are sacrificed, or mystically destroyed in the *Mass*?

A. Because the Priest consumes the *most Precious Body* and *Blood of the Son of God*; and that this *Consumption* puts us likewise in Mind of *Christ's Death* and *Passion upon the Cross*. 1. Cor. 11. 26.

Q. To whom is this Sacrifice offered?

A. To Almighty God only; because it is he *alone*, that is *King of Kings*, *Lord of Lords*, and *Sovereign Prince of Heaven and Earth*.

Q. Is not the Sacrifice of the *Mass* sometimes offered to the *Saints*?

A. No; nor is it lawful to offer it to either *Saint* or *Angel*: but it is offered to *God alone*, in Thanks-

(*) See the Sacrament of the Eucharist. Pag. 249.

hājl do N'wīn, nō d'Xjnzēal : zjðe að tojnðjn-
 tear j do Dhja amājn, man brejt brðe a-
 cnyr ajn ron a Mhōjn-tjōðlajce að do na N'wīn-
 ajb; azvyr cojnnyjtēar onta jr an Xjxrnjonn,
 jonnay, zo naē að an « jōðbajnt Mhōjn-lvayze-
 » rē an Onōjn dōjb; azvyr zo nžvðxjðjy
 » onajnn-e ajn Neam, an tan do cojnnyjzjnjo-
 » ne onta-γan ajn Talam.

C. Cja vrbajnt an cervo Xjxrnjonn?

F. Xp dTjzeanna IOSX CR j OSD.

C. Cā hXm a nDvrbajnt rē ē?

F. An Ojðce cervona do brastē að ē cym a
 cervyda.

C. Cja dejn an tXjxrnjonn, nō tojnðjneay
 do Dhja an jōðbajnt-γj a nojy?

F. Cnjōγd, an nXm d-γazant rjōnnvðe,
 a dejn ē, azvyr do tojnðjneay ē rējn zo lae-
 tēamajl jr an Xjxrnjonn, d'ā Xtajn Neamda
 ajn an Sojn-ne.

C. Naē nDejnjo γōγ na Sazajnt ejte Xj-
 xrnjonn?

F. Dejnjo zan Ximayr; azvyr γonālγd ē
 do Dhja ann Xjnn Chnjōγd, d'an fožan-
 tvjze azvyr Lvct fmoðolta jad.

C. Cja ajze a bγyl Crmaēt ne Xjxrnjonn
 do nāð?

F. Xz an Dneam vð amājn, noc do toz Dja
 azvyr an eazlvyr amac cym a nājōte, eadon,
 na heaybvz azvyr na Sazajnt.

C. Oγ deapbta, zo dTojnðjneann CR j OSD
 a fhyll azvyr a fheojl rējn d'ā Xtajn rjōnn-
 vðe

giving for his great Favours to the *Saints* : and there is a Commemoration made of them in the *Mass*, to the End, that this *most Precious Sacrifice* may tend to their Honour ; and that *they pray for us in Heaven, at the same Time, that we celebrate their Memory upon Earth.* Can. of the *Mass*. Conc. Trid. sess. 22. c. 3.

Q. Who said the first *Mass* ?

A. Our Lord JESUS CHRIST.

Q. At what Time did he say it ?

A. The same Night he was *betrayed to be crucified.*
1. Cor. 11. 23.

Q. Who says the *Mass*, or offers this Sacrifice now to God ?

A. Christ, our *Eternal High-Priest* says it, and offereth himself daily, in the *Mass*, to his Heavenly Father for us. *Psf.* 109. 4. *Hebr.* 6. c. 20. v. 7. c. 24, 25. v. Conc. Trid. sess. 22. c. 2.

Q. Do not the other *Priests* also say *Mass* ?

A. They do undoubtedly ; and they offer it to God in Christ's *Name*, whose Servants and Ministers they are. *S. Luk.* 22. 19.

Q. Who is it, that has Power to say *Mass* ?

A. Those only, whom God and the Church have appointed to say it, to wit, *Bishops and Priests.* *Hebr.* 5. 4.

Q. Since it is certain, that Christ offers his own *Body and Blood, in the Mass*, to his *Eternal Father*,
is

мѣде иу аи Хххххххх; насъ деаѣта маѣ
аи зсерѣна, зрѣ аб хонани јоѡбаѣнт аи
Хххххххх азрѣ јоѡбаѣнт на Сројсе?

[illegible]

С. Сја ајн Сон а нДејште а н тХјѣрјонн?

f. Xjn Son na mbeod' azry na Marb.

C. Cpeвo e an Socap do nъ joѡбajнт an
Xpиcтu do na beoѡajб?

Ѣ. До ꙗко добъ о Дѣла ѡраꙗѣаѣ азвѣ То-
наѡ ꙗѡбаꙗте на Сроꙗѣ, еаѡѡ, на ꙗꙗ-
ѣа, а тѣ на ꙗѣѣѣѣ ѡꙗѣ.

C. Cja hjad a me arž na mbeoð, d'ã oTējo
an tXjxijonn a Sočar?

Բ. Դօ՛ւնէ՛րդ չէ՛ք ա Տօճար ծօ ծաղայծ նա հե՛ռ-
 չկուրէ ծօ օրտէ՛յօնի, աշրհ ծօ (¹) ինքնա՛ծա՛հ
 Ծօն տէ՛ք ալի Տօն ա նԵլիտէար է, Ծօն տՏաշարտ
 ա Ելի է, աշրհ Ծօն (²) Լրէ՛տ էլլուեալ է.

C. Червѣ аи Соцаи до нѣгѣ до на Марѣаѣ?

f. Lažovije re a bPjan a bPvrvzadobn,
azrv lratvije a bPvrvzlad ar.

(¹) ρρϵϣϣαλτα.

|| (2) Dream.

is it not likewise certain, that the Sacrifice of the *Mass* is the same with the Sacrifice of the *Cross*?

A. It is verily certain, that they are the same, save only, that the Sacrifice of the *Cross* was *Bloody*, and that the Sacrifice of the *Mass* is *unbloody*; that is, that *Christ's* Precious Blood was spilt, and that his Body and Soul were really separated from one another on the *Cross*; and that now, his Blood is not spilt, nor is he put to Death, only *mystically*, and in Appearance or Representation. *Rom.* 6. 9, 10.

Q. For whom is the *Mass* offered?

A. For the Living and the Dead. *Conc. Trid. Sess.* 22. c. 2.

Q. Of what Advantage is the Sacrifice of the *Mass* to the Living?

A. It procures them from God the Merits and Fruit of the Sacrifice of the *Cross*, that is, the Graces, we stand in Need of.

Q. Who are those among the Living, that benefit by the *Mass*?

A. The Members of the Church in General, and especially the Person for whom it is said, the *Priest* who says it, and those who assist at it.

Q. Of what Advantage is it to the Dead?

A. It lessens their Pain in *Purgatory*, and hastens their Deliverance out of it. 2. *Mach.* 12. 43, &c. *S. Aug.* l. 9. *Confess. Enchir.* c. 110. *Conc. Trid. Sess.* 22. c. 2. *Can.* 3.

Q. Are

C. An b'fhl rē d'fjačajb orhni Xjfhjoni d'ējudeačt zo mjhje?

F. Nj b'fhl d'fjačajb orhni a ējudeačt ačt aji Laetjē Slojhe azvγ Doimajz amāji; zjde ačt jγ nō majt azvγ jγ jommolta Xjfhjoni d'ējudeačt cojmjhje azvγ jγ fējōji ē zo coimzapač.

C. An cōji do Neač Djtejoll do dervnaim aji Xjfhjoni d'ējudeačt zac Xon-Lā, nō zo mjhje?

F. jγ cōji zo dejmji; do b'ijz zo b'fhl rē nō tajtneamāč a Lātaji Dē, azvγ nō tabač do'n tē ējudeaγ ē.

C. Nač djozbalac do cāč, an tXjfhjoni a nāb a⁽¹⁾ dTeanzajō nač dTvjzō vle?

F. Nj djozbalac; oji nj b'fhl jγ an Xjfhjoni ačt Urvniz azvγ jōdbajnt, a tā d'Ualac aji an « tSazant amāji » do dervnaim cvm Dē aji Son an Phobvl. Oγ a cōji vji, ajt-njze an Eazlvγ do zac Sazant Pannājude, Cvd ējzji do'n Xjfhjoni do mjhjvzad do cāč, nō tabajnt γa deana a mjhjvzad dōjb zo mjhje, azvγ zo hXjnjze aji Laetjē Slojhe azvγ Doimajz.

X njγ, jγ follay, zē zvr Teanzajō mārō an Lajōji, nač b'fhl Teanzajō jγ an Eōnojp jγ γojnlejteadvje tā aji na tvz-vji jonā j; oji jγ teape Mjon-bajle zan Neač

(¹) dTeanzaji.

Q. Are we bound to hear *Mass* often ?

A. We are not obliged to hear it, but upon *Sundays* and *Holy-Days only* ; yet it is very good and commendable to hear *Mass* as often as it can conveniently be done.

Q. Should one endeavour to hear *Mass* every Day, or often ?

A. He should indeed ; because it is very pleasing in the Sight of God, and very beneficial to him, who heareth it.

Q. Is it not hurtful to the People, that the *Mass* should be celebrated in a Language, which is not understood by all of them ?

A. It is not ; for the *Mass* is only a Prayer and Sacrifice, which the *Priest alone* is obliged to offer for the People. Moreover, the Church commands every *Parish-Priest* to expound often some Part of the *Mass* to the People ; or to get it expounded for them, and particularly on *Sundays and Holy Days*. Conc. Trid. sess. 22. c. 8.

Again, it is manifest, although the *Latin* be a dead Language, that there is no Language in *Europe* more universally understood ; there being scarce a Village without some Body that understands it : so that it cannot be truly said, that it is an *unknown Tongue*.

Q. Why

էյջյո ծօ հԵՆԶԵԱՅ յ: աս ըօր ուս քյօր և ուս;
 Յրի Եանձայծ ըօյնյէսէս յ.

С. Сперд քա ոԾԵՐՈՒՄՈՒՄ առ Եաշկիք քէյօմ
 ծօն (¹) Լայօյոն տար հԵանձայծ օյլե ու
 հԵօրրա?

Բ. Այր տր, ծօ օրյէ Յրի քօյնլէյսէսօյէ տա
 այր ու տրյոյն յօնա Եանձայծ օյլե. յր առ
 ծարա քէստ, ծօ օրյէ Յրի Եանձայծ մարծ յ,
 այր ուս ծԵյօ ՇԼՈՇԼՈՇ, յր յոյտե յր ուքրա
 Արիայէ Շօյտէյօն ու հԵաշկիք ծօ ըն-
 ծսէ օ Ատրնչած աշրք օ հՏԼՈՅԵՇԼԱԼԵ: Նյ օրծ
 ու ծէսայր և ծԵՐՈՒՄ, ծա ՅՇԵՐԿԵՍԵ առ տԱ-
 րիօնն առ ձսէ ուլե Եարկաշայր Երշօյնիլ,
 մալարսէ, ծա Լաօարտար ոյ հԵ առայն առ
 ձսէ Եյր, սէտ քօր և Մօրնա ծօ միւն-ընյօսէս
 աշրք ծ'յարշօւլայծ ձսէա Բյօշսէտա, Եաշ-
 ուս, այր քէստ ու հԵօրրա.

Եայրիք յոյ, յր մօր առ Տօսար աշրք և Տօլաք
 ծօ Լրէտ Այրօյն աշրք ծօ Շօյշօրնյօսէս, Արի-
 յէ Շօյտէյօն ու հԵաշկիք ծ'քաշայլ ըօյն-
 յօնառն և միւն աշրք և մալե; յօնաք Յրի ած
 էյջյոն Յրի քյօր-տրտրիէ ծա ոյնիծ յած,
 մրնա քէստ ծօյծ ըա հԱմ յր յօնաշօտե ԱՄԵՆ,
 ըա հԱմ յր ըօյն ծօյծ և Եէտ այր և ոշկիւնիծ, ըա
 հԱմ յր ըսար քէստ, ու ձսէ Նյօյլե, ծօ Եա-
 ուք Լօ, ու յր օրնէսնաւս ծօյծ, ծօ ծԵՐՈՒՄ.

С. Сյօնաք յր ըօյն ծնն Այրիօնն ծէյր-
 ծէստ?

Բ. յր ըօյն ծնն և էյրծէստ Յօ հյօմլան, Յօ

(¹) Լայօյն.

Q. Why doth the *Church* make use of the *Latin* preferably to any other Language in *Europe*?

A. First, because it is more universally understood than any other Language. In the next Place, because it is a *dead Language*, not subject to change, it is in it the *Liturgy* or *Common Prayers* of the *Church* can be best preserved from Alteration and Corruption: a Thing, which could hardly be done, if the *Mass* were turned into all the *different and variable Jargons*, spoken not only in each Country, but also in many Provinces and remote Districts of almost each Kingdom throughout *all Europe*.

Besides that, it is a great Advantage and Comfort to Travellers and Foreigners, to find the publick Prayers of the *Church* *uniform* or the very same, both at home and abroad; so that they must *indeed be very Idiots*, if they know not when to say *AMEN*, when to kneel, when to stand, or do any Thing else, that concerns them, or that is proper for them to do.

Q. How ought we to hear *Mass*?

A. We should hear it entirely, attentively, respectfully, and devoutly; for *cursed is he who doth the Work of God negligently*. Jer. 18. 10.

Q. Who

hXjneac̃, ʒo mōðam̃yl, azṽr ʒo cpãjb̃teac̃;
 ójn « j̃r mallṽʒe an té do nj̃ ʒnotṽðe Dē ʒo
 » majneac̃tnac̃.

C. Cja hjad an Dponʒ ēj̃rdeay ē ʒo Neam̃-
 ajneac̃?

F. X tā an m̃ṽntj̃r do cōdlay aʒʒe, nō do
 bej̃r Xj̃ne do Neʒt̃j̃b̃ dʒom̃loj̃ne nō ʒloʒalta.

C. Cja hjad an Dponʒ, nac̃ neʒj̃rdeay ē
 ʒo mōðam̃yl?

F. An m̃ṽntj̃r ʒeṽc̃ay nō am̃ar̃c̃ay a ñṽn
 azṽr a nall, az cōm̃p̃āð ne c̃ēʒe, nō az⁽¹⁾
 am̃yll̃j̃ð aj̃r ʒeac̃ Mōm̃-cōda do ñ Xj̃r̃m̃j̃oñ;
 azṽr ʒóʒ an Dneam̃ ēj̃rdeay ē aj̃r leac̃-ʒl̃ṽn,
 nō aj̃r leac̃-lṽʒe ne Taca.

C. Cneṽd j̃r j̃ndeṽnta c̃ṽm Xj̃r̃m̃j̃oñ d̃ēj̃r-
 deac̃t ʒo cpãjb̃teac̃?

F. j̃r cōjn do Neac̃ ē ʒējn dʒom̃c̃ar ʒo
 ʒnloʒðeam̃yl, tpoñða; azṽr Dja do ʒṽðe ó
 Chpoʒðe azṽr ó Xj̃ʒneac̃; « ójn j̃r Spjõnad
 » Dja, azṽr an Dneam̃ að̃ñay ē, j̃r ēj̃ʒj̃n
 » dōʒb̃ a að̃ñac̃ a Spjõnad azṽr a b̃ʒj̃m̃j̃ne.

C. Cneṽd do nj̃ t̃ṽ, an Tñāc̃ do t̃jõm̃ṽʒñay
 an Saʒant an tXj̃r̃m̃j̃oñ?

F. Do nj̃m Cõm̃ar̃ta na Cpoʒc̃e; azṽr
 toj̃nb̃j̃m̃ do Dhja an Ñloj̃m̃-ʒoðbaʒnt, maille
 nj̃r an Xj̃ʒneac̃ azṽr nj̃r an R̃ṽn ceṽðna, lē
 an toj̃nb̃j̃n IOS X CR̃j̃OS D j̃ ó t̃ṽr; azṽr
 lē a d̃toj̃nb̃j̃neañ an eazlṽr j̃ añ Xj̃m̃ṽʒoñ.

C. Cneṽd ē an tXj̃ʒneac̃ lē an toj̃nb̃j̃n an
 » Sl̃ānṽʒteoj̃n j̃?

(¹) aʒt̃leoj̃neac̃t.

Q. Who are they who hear *Mass* carelessly ?

A. Such Persons as sleep at it, or that give Attention to idle or worldly Things.

Q. Who are they, who hear it with Disrespect ?

A. Those who gaze or look about, talking to one another ; or amuse themselves with Trifles, during a *considerable Part of the Mass*, and also those who hear it upon one Knee, or leaning half stretched upon any Thing.

Q. What is to be done, in Order to hear *Mass* devoutly ?

A. One ought to behave himself modestly and gravely ; and to pray to God with all his Heart and Soul ; for *God is a Spirit, and they who adore him, must adore in Spirit and Truth.* S. Jo. 4. 24.

Q. What do you, when the *Priest* begins the *Mass* ?

A. I make the Sign of the *Cross* ; and offer the Holy Sacrifice to God with the same Mind and Intention, with which *JESUS CHRIST* first offered it ; and with which the *Church* offers it in his Name.

Q. With what Intention did our *Saviour* offer it ?

Ec

A. His

F. Do brò Xjzheadò dō, azvγ jγ ē xōγ jγ Mjanlejj, Dja d'adnað azvγ do molað; brò-eacay do tabajnt dō; Jnāγa azvγ Majteamnaγ an ⁽¹⁾ bPeacað do tñlleað dññe.

C. Cnevð do nj tv, an tan do tōztaγ γvaγ an tXblann Cojγpeazta, eadon, Corp Cnjōγd?

F. Dejnnj: « X hTjzeanna, cnejdnnj zo dej-
 » mnn, zo bγvl tv jonn fhvl azvγ fheojl, jonn
 » Dhōnnac̃t xōγ azvγ Dhjadac̃t, zo cjnnte
 » jγ an tSācpanvnt γj. Adnann azvγ mo-
 » lajnn tv jnñte, ó mo cnojd̃e zo hjomlān.

C. Cnevð dejnnj, an tan do hXpovjztaγ an Chajljγ?

F. Dejnnj: » X hTjzeanna, adnann d'fhvl
 » fhjōn-vayal; do dejnnj mjle brò-eacay dñt
 » xā na dōntað an mo γon a zCpann na Cnojd-
 » c̃e. Na léjz dān a Tonað do cajnleað, tñē
 » mo p̃eacajd̃j̃b.

C. Cnevð do nj tv ó γjn amac̃ zo Dejheað an Xjxnjnn?

F. bjnn az adnað, az molað, azvγ az Jnādvzad̃ an dTjzeanna; azvγ xōγ az vñlvzad̃ dō.

C. Cnevð do nj tv az Dejheað an Xjxnjnn?

F. Do dejnnj brò-eacay ne Dja xā na Mhōjn-
 » t̃jōðlajc̃j̃b, zo hXjnjze an Son an Xjxnjnn
 » d'ejvdeay; azvγ jannann Majteamnaγ na
 » Loct, ann an tñt mē, cōm-xad azvγ do bjōγ
 » d'ā ejvdeac̃t.

(¹) bPeacajdeað.

A. His Intention was, and still is, to adore and praise God; to give him Thanks; and to merit for us Grace and the Remission of our Sins. *S. Mat. 26. 28.*

Q. What do you at the Elevation of the *Blessed Host*, that is, the *Body of Christ*?

A. I say: *O Lord, I verily believe, that thy Body and Blood, thy Soul and Divinity also, are really present in this Sacrament. I do with all my Heart adore and praise thee therein.*

Q. What do you say at the Elevation of the *Chalice*?

A. I say: *O Lord, I adore thy most Precious Blood: I give thee infinite Thanks for having shed it for my sake on the Cross. Suffer me not, by my Sins, to lose the Fruit thereof.*

Q. What do you afterwards until the *Mass* is ended?

A. I continue in adoring, praising and loving our Lord; and also in humbling my self before him.

Q. What do you do at the End of the *Mass*?

A. I give Thanks to God for his great Favours, particularly for the *Mass* I heard; and I beg Pardon for the Faults, I committed, whilst I was hearing it.

Q. How do you give Thanks to God for having heard *Mafs*?

A. I say: O Lord, I give thee infinite Thanks for having, through thy great Mercy, vouchsafed me to hear this *Mafs*; and for the Graces, which I have received thereat.

Q. Is it not the Custom to take *Holy Water* at *Mafs*?

A. Yes, it is; and even to carry it Home, in order to take it now and then, particularly Morning and Evening, and before Prayers.

Q. What is *Holy Water*?

A. Water sanctified by the Word of God and Prayer.

Q. Is it not a Superstitious Practice to bless Water, or inanimate Things, or to attribute any Virtue to them?

A. No: it is no Superstition to look for Heavenly Favours from the Prayers of the Church of God; and it is in Virtue of these Prayers, that we hope to reap Advantage from these Things, when we use them with Faith; and many a Fact proves, that our Hopes are not vain. *S. Epiphanius. Hær. 30. S. Hierome in the life of Hilarion. Theodoret lib. 5. Hist. Eccles. c. 21. &c.*

Moreover, God himself ordered *Holy and purifying Waters* to be made in the old Law; and that, assuredly, without *Witchcraft* or *Superstition*. *Num. 5. c. 17. v. 19. c. 9. &c.*

Q. Can you shew from Holy Writ that Water,
Ee iij Salt,

bjnn Dhjažā, žyr ųėjdy žo dlyrdjonac fėjdm
do dervnad d'Ujze, do hSalann, d'Ola azvyr
dā lejtėjdy žyn, čym Cabarāta ayn bjť d'ā-
žajl o Dhja?

f. Do tįz; ójn lėjžmįd ann ųa dapa azvyr
jy an cųzead Cabjdył don čeatnamad Lea-
ban do Leabnajs na Rjož, žyr lejžjy an
fājž ELISEUS žo mjonbyleac Ujzeada
vncódeaca JERICHO nė tejlzean Sa-
lajnn ann a dToban; azvyr žyr lejžjy ųė
« N X X M X N S J R J X N X Ch ó Lobnad nė
hUjzeadajb Abanna JORDAN.

Do čyr an Slānvįzteojn ųėjn, noc do čyr-
tājž Neam azvyr Talam nė na bñėjtjn
amājn, « ųeje ayn an dTalam, do mjnyd ųė
« Lāj do nTSeje, azvyr do leatnvįž ųė an Lāj
« ayn įvįlb dųne do mįzad na dāll, až nād
« mjy: mįtįž, jonnajl a Loc SJLOE; vme žyn
« d'mįtįž ųė, d'jonnajl ųė, azvyr tājnjž žlan-
« nadarac ayn aly.

D'vįzadar ųóų na hXbydojl Móbān do
dlojnyb tjnne nė hOla, azvyr do įlānvįzeadar
jad.

c. Xn ųėjdy Ujze azvyr a lejtėjde bejt
ojneamnac nė beannįzad no Nlōmācť ayn
bjť do žlacad?

f. jy ųėjdy, com majť nė bjad azvyr nė
Dįž, noc do beannįzeay žo laetėamįl žac
Dmįvį žomčnay jad ųėjn žo Čmįoųdamįl; ójn
a dejn an « Slānvįzteojn, žo nlomann an Xl-
« tójn an Tįodlajce a tā vįmte; azvyr de ar-
bajd

Salt, Oil and the like may be lawfully used to obtain any Favour from God?

A. I can; for we read in the second and fifth Chapters of the fourth *Book of Kings*, that the Prophet *Elisha* miraculously healed the noisom Waters of *Jericho* by casting salt into the spring; and cured *Naaman* the Syrian of the Leprosy by the Waters of the River *Jordan*.

Our Saviour himself, who had by his sole Word created Heaven and Earth, spit on the Ground, made Clay of his Spittle, and spread it upon the Eyes of a Man born Blind, saying unto him: Go, wash in the Pool of *Siloe*; he went therefore, and washed, and came back clear sighted. *S. Jo. 9. 6, 7.*

The Apostles also anointed with oil many that were sick, and healed them. *S. Mar. 6. 13.*

Q. Can Water and the like be capable of Blessing or any Holiness?

A. It can, as well as Meat and Drink, which all those, who live like Christians, do bless every Day; for our Saviour sayeth, that the Altar sanctifies the Gift that is upon it; and the Apostle *St. Paul* assures us, that every Creature is sanctified by the Word of God and
E e iiij Prayer.

Prayer. S. Mat. c. 23. 19. 1. Tim. 4. 4, 5.

Q. What is the Use of *Holy Water*?

A. The *Church* blesses it with solemn Prayer, to beg God's Protection and Blessing upon those, who use it; and particularly, that they may be defended from the *Powers of Darknes*.

Moreover, it may well serve to put us in Mind of the *Covenant* we made with God against the Devil, when by the *Water of Baptism*, we were mercifully cleansed from Sin; and of Renewing our Promise, or of making an Act of Contrition.

Q. Are the Prayers of the *Church* so prevailing with God, as to obtain us his Assistance against the Wiles and Power of the Enemy of our Salvation, when we use *Holy Water with Faith*?

A. Nothing prevails more upon God than Prayer in general; and the Apostle *St. James* exhorting us to pray for one another, assures us, that the assiduous Prayer of a Just Man availeth much; that *Elias* was a Man subject to the like Passions as we are, and prayed earnestly, that it might not rain upon the Earth, and it rained not for three Years and six Months; that he prayed again: and the Heaven gave Rain, and the Earth yielded her Fruit.

Now,

» ʁe aḁ t̃ñj mbl̃aḁan azṽʁ ʁē M̃jor ; ʒṽñ
 » ʒṽḁ ʁē a ñj̃ʁ , azṽʁ tṽʒ Neam̃ ʁeap̃t̃ṽnñ
 » vaḁa , azṽʁ do tṽʒ an Talam̃ a toḁaḁ.

Α νοῖν, mā tā Ὑπνν̃ʒ c̃ājē ʁā lejt̃ coḁ ev-
 maḁtaḁ ʁo , ñ ʁollay ʒo ʁj̃n-ēj̃ʁdean ʒo t̃ñḁ-
 caj̃neac̃ ʒñāḁ-ʁnñʒ na heazlṽʁe ʒo lēj̃n
 o ʁj̃ñʒe ʒñēj̃ne ʒo lṽʒe ʒñēj̃ne ; azṽʁ ʒo o tṽ-
 ʒanñ Dja do ʒac̃ Dneam̃ , do coḁoj̃bñʒeaỹ ne
 na ʒñāʁaj̃ḁ , Toḁaḁ bran-ʁnñʒe na hea-
 zlṽʁe ṽo , ne a ñḁṽbaɣ̃t̃ CK̃j̃OSD : ʒo
 » de j̃m̃j̃n , de j̃m̃j̃n a de j̃m̃j̃n ñj̃ḁ , mā j̃ap̃ñʁṽḁ
 » Ñj̃aj̃n b̃j̃t̃ aj̃n an Ḃtaɣ̃n anñ m̃'aj̃nñʁe , do
 beɣ̃na ʁē ḁj̃ḁ ē.

C. Ḃn b̃ʁṽl ʒñāḁtṽʒaḁ an Ὑj̃ʒe coj̃ʁ-
 neaz̃ta āp̃ṽṽʒ anñ ʁazlṽʁ Dē?

F. Α tā ʁē ño āp̃ṽṽʒ , o t̃āp̃la ʒo lab̃añtañ
 aj̃n a ñḁl̃j̃ʒe aḁ na ñḁp̃ʁoḁl , azṽʁ a Sz̃ñj̃-
 b̃j̃nñj̃ḁ na ñḁj̃t̃neac̃aḁ Ñl̃om̃ta azṽʁ Star̃-
 t̃ḁj̃ne aḁ ʁeand̃a na heazlṽʁe.

C. Cneṽo ʁā mbeanñṽʒteañ azṽʁ ʁā ʒCo-
 maj̃ʒteañ Salanñ ñj̃ʁ an Ὑj̃ʒe?

F. Dā c̃ṽñ a ʒCēj̃ll ḁh̃nñ , ʒṽñ , anñṽl do
 c̃ṽm̃ḁṽʒeaỹ Salanñ an bjaḁ (¹) o Lob̃taḁṽʁ ,
 azṽʁ do bej̃n ʁē Deāʒbl̃aỹ ḁḁ , mañ ʁj̃ñ do na
 » ʒñāʁaj̃ḁ do ʒe j̃bm̃j̃o t̃ñē Ὑnñʒe na hea-
 zlṽʁe , an tañ do ñj̃m̃j̃o ʁē j̃ḁm̃ doñ Ὑj̃ʒe-
 ʁe maj̃tle ñē Cnej̃deam̃ , coʁnñḁ ʁj̃nñ aj̃n na
 Sp̃j̃oñaḁṽḁ neanñʒlana , azṽʁ do bej̃m̃j̃o

(¹) Lob̃aḁ , M̃hoḁʒaḁ.

ḁh̃nñ

Now, if the Prayers of Particulars be so powerful, it is manifest that the constant Prayers of the *whole Church* from the rising of the Sun to the going down thereof, are always graciously heard; and that God granteth to all those, who cooperate with his Grace, the Fruit of the perseverant Prayer of *that Church*, to which *Christ* said: *verily, verily I say unto you, if you ask the Father any Thing in my Name, he will give it you.* S. Jam. 5. 16, 17, 18. S. Jo. 16. 23.

Q. Is the Use of *Holy Water* ancient in the Church of God?

A. It is very ancient, seeing it is mentioned in the *Apostolical Constitutions*, and in the Writings of *Holy Fathers* and *ancient Church Historians*. *Constit. Apost.* lib. 8. c. 35. S. Cypr. lib. 1. Epist. 12. S. Hier. ib. S. Basil. lib. de Spir. Sancto, c. 27. S. Gregor. the great lib. 9. Epist. 71. S. Epiphan. ibid. Theodor. ib. Pallad. Histor. Laus. c. 6. &c.

Q. Why is *Salt* blessed and mingled with the *Water*?

A. To signify unto us, that, as *salt* preserves Meat from Corruption, and gives it a Relish; so doth the Grace which we receive in *Virtue of the Prayers of the Church*, when we use *this Water with Faith*, defend us from *unclean Spirits*, and give us a Taste for Heavenly Things.

Q. Why

ḡh̄nn̄ Tājtn̄eān̄ do tābajnt̄ do Nejt̄jb̄ neān̄d̄a:

C. Cnevd̄ x̄ā zCleaṣt̄ann̄ an̄ Eazlv̄r̄ Co-
mar̄ta na Cpojc̄e do ḡevnaḡ̄ az beannv̄z̄aḡ̄
an̄ tSalajnn̄ azv̄r̄ an̄ Uj̄r̄ze, azv̄r̄ an̄ zac̄
Nl̄om̄ - coj̄r̄neaz̄aḡ̄ oje?

f. Dā̄ c̄vr̄ a ḡTv̄z̄re ḡh̄nn̄, zv̄r̄ tr̄ē
Ch̄r̄j̄oṛḡ̄ c̄ev̄ḡa aj̄r̄ a zCpojc̄ aj̄r̄ an̄ ṛon̄,
c̄aj̄t̄reaȳ zac̄ Nj̄, j̄r̄ maj̄t̄ ḡā̄r̄ n̄X̄nam̄, do
t̄eac̄t̄.

C. Cnevd̄ ē an̄ Soc̄ar̄ j̄r̄ cōj̄r̄ ḡh̄nn̄ do tān̄-
rv̄nz̄ aȳ a n̄D̄v̄b̄naḡ̄ ann̄ ṛo do t̄l̄ob̄ an̄ Uj̄r̄-
ze coj̄r̄neaz̄ta?

f. X̄j̄r̄ ḡTv̄r̄, j̄r̄ cōj̄r̄ ḡh̄nn̄ (¹) dearec̄aḡ̄ aj̄r̄,
azv̄r̄ aj̄r̄ zac̄ Deāzn̄oṝ azv̄r̄ Deaȳzn̄āt̄
n̄l̄om̄ta oje, dā̄ b̄x̄vl̄ j̄r̄ an̄ Eazlv̄r̄ Chatoj̄l̄je,
maj̄lle nj̄r̄ an̄ Moḡ̄ azv̄r̄ nj̄r̄ an̄ Meaȳ j̄r̄ ḡval̄;
do bejt̄ c̄j̄nn̄te zo b̄x̄vl̄j̄o zo l̄ēj̄r̄ aj̄r̄ na zCvr̄
aj̄r̄ b̄vn̄, do c̄v̄m̄ zn̄oṝv̄ze mōra an̄ n̄X̄nama
do c̄vr̄ aj̄r̄ X̄z̄aj̄o, ne c̄vr̄ na ḡTj̄oḡ̄l̄aj̄ceāḡ̄
ḡolab̄ar̄ta do ṛvap̄ann̄r̄ c̄eana o Dh̄ja, a
zCv̄m̄ne ḡh̄nn̄; no ne h̄X̄m̄oṝv̄z̄aḡ̄ an̄ Meann̄na
c̄v̄m̄ Nejn̄e, az j̄ar̄n̄aj̄o C̄v̄nz̄ant̄a na Tr̄j̄o-
nōj̄de zo h̄Oj̄nj̄reā, noṣ̄ a t̄ā̄ ḡeaȳb̄v̄ḡ̄ oṝv̄nn̄
zac̄ v̄le X̄m̄ ḡā̄r̄ S̄l̄ōj̄vl̄; azv̄r̄ z̄an̄ X̄j̄tr̄j̄r̄
do ḡevnaḡ̄ zo b̄n̄āt̄ aj̄r̄ an̄ Dr̄v̄nz̄ m̄eal̄ta
v̄ḡ, « do c̄ājn̄eaȳ na h̄Uj̄le Nejt̄e nac̄ ḡTv̄z̄j̄o.

j̄r̄ an̄ ḡara feac̄t̄, j̄r̄ cōj̄r̄ ḡh̄nn̄ Uj̄r̄ze
Coj̄r̄neaz̄ta do zn̄āt̄rv̄z̄aḡ̄ maj̄lle ne Coj̄-
m̄ev̄ḡ azv̄r̄ Cn̄āb̄aḡ̄, az ḡevnaḡ̄ D̄j̄t̄c̄j̄ll̄ a
zCōm̄nv̄ḡe aj̄r̄ zn̄j̄oṝm̄ Cpojc̄e-b̄rv̄h̄z̄, no D̄ēj̄z̄-

(¹) f̄ev̄c̄h̄n̄.

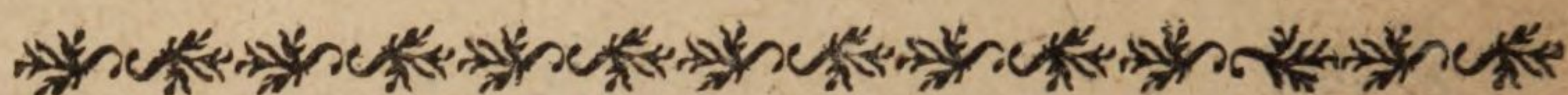
Q. Why doth the *Church* make use of the *Sign of the Cross*, in blessing the *Salt and Water*, and in all her other *Consecrations*?

A. To let us understand, that all our Good must come *through Christ crucified for us on the Cross*.

Q. What Advantage ought we to draw from what is said here upon *Holy Water*?

A. First, we ought to look upon it; and upon all the other *sacred Rites and Ceremonies of the Catholick Church*, with due *Reverence and Esteem*; to be perswaded, that they are all instituted to help on the *great Affair of our Salvation*, either by putting us in Mind of the unspeakable Favours, which we have already received from God; or by raising our Affections to Heaven, humbly begging the Divine Assistance, whereof we stand in Need every Moment of our Life; and ought never to imitate those mistaken People, who *rail against all Things, which they understand not*. S. Jude. 10.

Secondly, we ought to use *Holy Water* with *Attention and Devotion*, always endeavouring to make an Act of Contrition, or some other Act of Religion; and to sprinkle our selves, and even our Dwellings with it from Time to Time, saying, without making
any

[illegible]

AN 9. L e' j z j 0 NN.

До'и Радрији нб до'и Сорбји Мѣне, &c.

C. C Revo j an Unna jz n znāt leat do nāō
an Onōjn na Nlōm-ōjze ; azvγ cym a
hejojn jz vōe do t vlleatō?

ф. Дејант ан Радријн.

C. An b̅yr̅l an Unn̅y̅z-yr̅ t̅a̅t̅ne a̅m̅a̅c̅ a l̅ā-
t̅a̅r̅ an Sl̅ān̅y̅z̅teora a̅z̅r̅r̅ a Nl̅om̅ m̅ā̅t̅ar̅?

f. X τὰ; δο βρῖς nac βρῖλ junte, ac tan
Chrē, an Pharojn, agry fājlte an Xjnjl,
eadoh, Unnajszte a τὰ πό ταjтneamac a Lā-
tajn Dē.

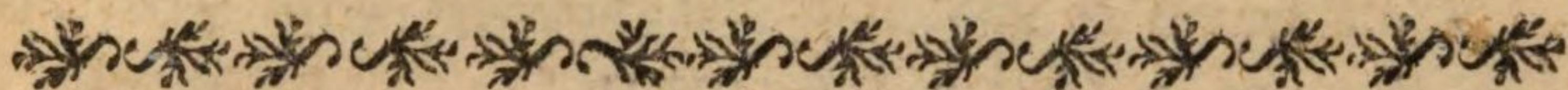
С. Снево хѣ нде ите ар ан «Ражорјн?

f. Do c̃rm an Slānriḡteora aḡry na N'loim-
 ḡḡe do molaḡ; aḡry do c̃rm ḡrāy aḡry Tró-
 caire d'ḡāḡaḡl ó Dhja tré Lraḡḡeac̃t an
 Mhje, aḡry tré Eḡḡḡḡḡe na Mātar.

С. Сїонна҃у де́жнѣ а҃и Ра́доуѣн?

f. Тап ѣѣ Сомапта на Сројсе до ден-
наѣ,

any other Sign *but that of the Cross*: Thou shalt sprinkle me, O Lord, with Hyssop, and I shall be cleansed; thou shalt wash me, and I shall be made whiter than Snow. Ps. 50. v. 8.



THE 9. LESSON.

Of the Beads or Crown of the Blessed Virgin, &c.

Q. **W**Hat Prayer are you accustomed to say in Honour of the *Blessed Virgin*; and in Order to deserve, and obtain her Intercession?

A. I say the *Beads*.

Q. Is this Prayer agreeable to our *Saviour*, and to his *Blessed Mother*?

A. It is; because it consists only of the *Creed*, the *Lord's Prayer*, and *Angelical Salutation*; which are most pleasing Prayers in the Sight of God.

Q. For what End are the *Beads* said?

A. To praise our *Lord* and the *Blessed Virgin*, and to obtain Grace and Mercy from God, through the *Merits of the Son*, and the *Intercession of the Mother*.

Q. How do you say the *Beads*?

A. After making the *Sign of the Cross*, I say the
Creed

Creed in *Latin*, or in *English* at the *Cross* of the *Beads* ; the *Lord's Prayer* at every great *Bead* ; and the *Angelical Salutation* at the small ones.

Q. What do you do , whilst you are saying the *Beads* ?

A. I heartily and humbly beg every *Petition* , that is contained in these *Prayers*.

Q. On what else may one think , when he says his *Beads* ?

A. On the following *Mysteries* , to wit , the *Nativity*, *Poverty*, and *Tribulations* ; the *Life* and *Death* *Resurrection* and *Ascension* of our *Saviour* ; or on the *Joys* and *Sorrows* of the *Blessed Virgin* in this *Life*.

Q. May not one, sometimes, entertain other good *Thoughts* ?

A. He may undoubtedly ; wherefore, it is very profitable for us , to bewail our *Sins* ; to form a *Resolution* of not falling into them any more ; and to beg the *Assistance* of *God* , through the *Intercession* of the *Blessed Virgin* , for putting this good *Resolution* in *Practice*.

Q. How do you finish the *Beads* ?

A. I say the *Lord's Prayer* thrice , and the *Angelical Salutation* thrice , and the *Creed* ; and I make the *Sign of the Cross* , saying , as I did in the *Beginning* : *In the Name of the Father* , &c.

Q. Is it advantageous to repeat often the same *Prayer* ?

A. It is certainly, provided that the *Heart* earnestly desire the *Contents* of it.

F f *Q.* Is

C. Xn eđjn a meay, zo bŕyl brado ējzjn
ajn Ujmjn na bPaјoneačad azvry na bŕajl-
tjoead, dā nDerntan rvar an Paјonjn?

ф. Н ѣ сѣи ; ѡи иѣ ѡѡи ѡи азѣ иѣ зеаѣ
нѡзас а леѣтеѣе ѣи до баѣиѣиѣ.

C. Cja d'an yējōjn an Paјōrјjn do dvl a
Sočan?

ф. До заѣкле Христоуѣде; ѡмъ нѣ бѣхъ
Умнаѣ аѣмъ бѣхъ иѣмъ маѣтанаѣхъ, азъ иѣ
таѣнеаѣхъ не Дѣа, јона на бѣмъхъте да
зѣмътаѣмъ аѣмъ Раѣмъхъ.

С. Сја д'аѣ мо а бѣ оѣзани аи Раднѣи?

f. Do'n Dream a tā zan lējjon, zan
xōzlam; nō nār cleaet xōr Urrhiz do der-
nam.

C. Cpeвo j an Уиниѣ, леаѣ-а-мнѣ д'он
мѣю аи аи лабнамаи сеана, до брѣ мѣан
леат Сѣс до cleacta?

f. Мјѡе аѣиѣи по Урнѣз (¹) на Меаѣиѣ.

(¹) *X* и *Ch*poждe, на кжитине.

χN 10. $L \dot{e} j \dot{z} j 0 N N$.

До Мѣсеаѣи и до ѿрмѣи на Месаитѣи.

С. С Крѣдъ јан Урнѣхъ ѿрн, ахъ а ѿтѣхъ
Мѣдѣхъ и ѿ Урнѣхъ на Мѣдѣхъ?

f. jr ē jr Mjōe aīnyn no Uria jz na Me aīnn
ann, bre aīnvzað dūt paścac, ljonmar, do
nytear a lātarn Dē, azvγ nē Conznaim a
Jhnār,

Q. Is it to be supposed, that there is any Virtue in the Number of the *Paters* and *Aves*, whereof the *Beads* are composed?

A. No: such an Opinion is both vain and superstitious.

Q. To whom can the *Beads* be beneficial?

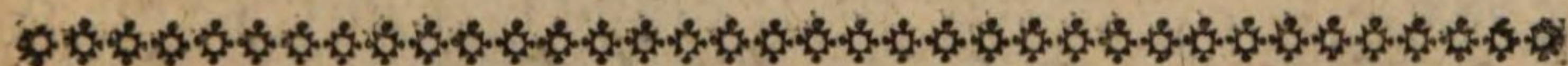
A. To all Christians; for there is no Prayer whatsoever more necessary, and more pleasing to God, than the Prayers, whereof the *Beads* are composed.

Q. To whom are the *Beads* of the greatest Use?

A. To those, who cannot read; or that are not, as yet, trained up or used to Prayer.

Q. What Prayer besides those, we have already spoke of, would you have People to practise?

A. Meditation or Mental Prayer.



T H E 10. L E S S O N.

Of Meditation or Mental Prayer.

Q. **W**Hat is that Prayer, you call Meditation or Mental Prayer?

A. Meditation or Mental Prayer is a serious and frequent Reflexion, which is made in the Presence of God, and by the Assistance of his Grace, on the

F f ij

Truths

Truths of Salvation, to know them well, to love them, and to put them in Practice.

Q. Is this Prayer of great Benefit?

A. It is of very great Benefit; for by Practising it, we learn to know solidly the Truths of Salvation, to love them warmly, and to put them in Practice faithfully. These are the three Effects of Meditation, which can hardly be sufficiently esteemed; because they comprehend all that is necessary for Salvation.

Moreover, Meditation teaches us to speak to God, and to hear God, when he does us the Favour to speak to us. We speak to God, when we pray, and when we beg of him to grant us those Things we stand in Need of: God speaks to us, when he enlightens our Understanding by good Thoughts, excites our Will by his holy Inspirations, and animates us to put them in Execution. In speaking to God, we beseech him, that he will come to us by his Grace: In hearkening to him, we open our Hearts for him, to enter there: In speaking to him, we demand his Lights and Favours: In hearkening to him, we receive them, and enclose them in our Hearts, to conserve and practise them. Upon these two Actions, speaking to God from our Heart, and hearkening to him, when he speaks to our Heart, depends absolutely our Salvation, that is, the Beginning, Progress, and

Labajnt nē Dja ó an ʒCnoʒde ; azvʒ ājn
 ējʒdeact mʒ , an tan do labnaʒ ʒē nē an
 ʒCnoʒde , a ta ʒo lējn an Slānrʒað , eadon ,
 Toʒac , Rējm , azvʒ Cnʒocnrʒað an Nlōm-
 ʒacta.

C. Naē don Dneam amājn a ta jaðta
 ʒnaʒ , no do tñēʒ an Slōʒvl , do beanaʒ an
 Unnaʒʒ-ʒe a ðevnað ?

F. Nʒ dōʒb ʒjn amājn do beanaʒ ʒē , act
 ʒóʒ do cāē oʒle : ʒʒ ē ʒnoʒvʒʒ ʒac nle Dhnē
 brjaʒna na beata Sʒonrnʒde d'ʒoʒlvʒm ʒo
 maʒt , do ʒnāðnrʒað azvʒ do cʒr a nʒnʒom :
 ʒʒ ē ʒnoʒvʒʒ ʒac Dnē labajnt ó na cʒnoʒde
 nē Dja ann Unnaʒʒ ; azvʒ ējʒdeact ʒo
 hXneac mʒ , an tan do ðeonvʒeay ʒē la-
 bajnt ne na cʒnoʒde : ʒʒ nme ʒjn do toʒvʒeay
 an fāʒʒ Rʒoʒa a Dhānta Djaʒacta ne
 Molað na Mʒdeamna , az nāð : » Do bejn an
 » fʒneʒn a dñl do Dhlʒeað an Tʒeapna ,
 » azvʒ ʒmʒnn-brēatnócaʒð aʒn a Dhlʒeað do
 » Ló azvʒ d'Oʒóce. X dejn ʒóʒ , ʒo nDevna
 an ʒmʒnn-brēatnrʒað-ʒo an fʒneʒn coʒmvl
 ne Cnann ālvʒnn planovʒʒte lāʒm ne hUʒʒe ,
 noē beʒnaʒ Toʒað vað ann Xn ʒējn ; ójn
 maʒ do nʒ an tUʒʒe , az taʒʒlvʒʒað na
 Rñējme an Cnann toʒtaʒmvl , troʒm-meayac ,
 maʒ ʒjn do nʒ Mʒdeamʒn aʒn Neʒtʒb nlōmʒa ,
 az lʒonað an Cʒnoʒde ne Smʒajntʒʒtʒb maʒ-
 ʒe , azvʒ ne Mʒanʒvʒaʒb Djaʒa , an tXnam
 ʒaʒðbjn a Svāʒlceaðaʒb azvʒ a nDeāʒoʒ-
 brʒb. Xʒvʒ ʒʒð dejn an fāʒʒ , ʒʒr ab ē an
 Deāʒovne

Perfecting of our Sanctification.

Q. Doth it not belong *only* to Reclufes or People, who have quitted the World, to use this Prayer?

A. Not *only* to them, but alfo to others: It is the Business of every Body to learn well the Truths of Salvation, to love them, and to put them in Practice: It is the Business of every one to fpeak to God from his Heart in Prayer; and to hearken to him attentively, when he vouchsafes to fpeak to his Heart: It is for that Reason, the *Royal Prophet* begins his Pfalms with the Praise of Meditation, faying: *The Affection of the Righteous is in the Law of the Lord, and he shall meditate on his Law Day and Night.* He adds, that this Meditation will make the Righteous refemble a fair Tree planted by the Water-side, which will bear Fruit in its Time; becaufe as the Water, in moiffening the Root of the Tree, makes it fertil and abounding in Fruit; fo Meditation upon holy Things, in filling the Heart with good Thoughts and pious Affections, renders the Soul rich in Virtue and good Works. And although the Prophet fays, that it is the Righteous Man that will meditate fo, it is moft certain, that the Sinner ftands in much greater Need of it; wherefore the Prophet *Ifaias* fays: *Return ye Transgressors to your Heart,* that is

to say : You Breakers of the Law , think and reflect in your Heart , repent and take a firm Resolution to serve God,

Q. Who is the Author of Meditation or Mental Prayer ?

A. God himself ; for , when he gave the *Law* to his chosen People , he commanded them to meditate on it continually , saying : *The Things , which I command thee this Day , shall be in thy Heart ; and thou shalt teach them to thy Children , and thou shalt meditate on them whether sitting in thy House , or walking on the Way , lying down and rising up. And thou shalt have them in thy Hand , and they shall be before thine Eyes.* And a little after , sayeth the Lord : *Lay up my Words in your Hearts and in your Minds ; and they shall be in your Hands , and before your Eyes : and teach them to your Children , that they may meditate on them.* Deutr. 6. c. 6, 7, 8. v. 11. c. 18, 19. v.

Q. Is not Meditation or Mental Prayer a difficult Exercise ?

A. It is not , as it can be easily made manifest : But , it is a very strange Thing , that Men should account that hard , which is performed daily in all

all Sorts of Business, except that of Salvation. What Merchant is there, who doth not seriously and often think on the Affairs of his Trafick? Who is it, that has a Process, or Suit at Law, and doth not daily cast up in his Mind the Means to gain it? And that, not lightly and hastily, but seriously, with Attention, with Affection, and putting in Execution all the Means he finds. To act in this Manner, in the Affair of Salvation, is what we understand by *Meditation*. Who is the House-keeper that doth not think seriously and often, both Night and Day, on the Affairs of his Family?

Doth not the good Student *meditate*? does he not think and re-think, when he is at his Book, composing any Thing, or learning any difficult Question? He applies his Mind to comprehend it, to remember it, and to reap Profit from what he learns. All this is nothing else but *Meditation*, or a serious Consideration.

Doth not the bad Scholar, even when he seems to be at his Book, continually think on Pastime and Divertisement with so much Application, and so frequently, that he gives no Attention to any Thing else?

Doth

Doth not the wicked Man ; as the Scripture sayeth , *meditate Iniquity* ? When he has an ill Design to put in Execution , he takes no greater Pleasure than in seeking and finding the Means to effect it. Cannot and should not the Christian meditate on Virtue , as the Impious do meditate on Vice and Wickedness ? Can he not, and ought he not, to do so much for his *eternal Salvation* , as People daily do for worldly Interest and Pleasure ? Let it not therefore be imagined that *Meditation* or *Mental Prayer* is difficult.

Q. Can we not easily work our Salvation without Meditation or Mental Prayer ?

A. Not easily indeed ; for seeing Meditation , or Mental Prayer is nothing else but a *serious and frequent Reflection upon the Truths of Salvation* , to know them , to love them , and to practise them , it is certain , that it is a very difficult Thing to effect our Salvation without *Meditation* , as it is very hard to practise the Truths of the same Salvation without knowing them , and to know them without thinking seriously and frequently on them , and without often and humbly demanding of God the Grace to know them , to love them , and to practise them.

The

ēleac̃tað, no do c̃vr̃ a ñʒñʒom̃ ʒan a ñʒña-
 ðṽʒað; ña a ñʒñaðṽʒað ʒan a b̃ʒoʒlṽm; ña a
 b̃ʒoʒlṽm ʒan ʒm̃ṽaʒneac̃ð op̃ta ʒo d̃ṽt̃nac̃-
 tac̃, azṽʒ ʒo meʒñe, azṽʒ ʒan ʒañnaʒð aʒn
 Dh̃ja ʒo l̃ʒoñmar, ʒñaʒa do tab̃aʒnt ðó ne
 na b̃ʒoʒlṽm, ne na ñʒñaðṽʒað, azṽʒ ne na
 ʒC̃vr̃ a ñʒñʒom̃. ʒʒ ñme ʒo a deʒñ an S̃ʒñj-
 b̃ʒnñ ðʒaʒa ʒvr̃ do ðʒt̃ ʒñʒnñ-b̃neac̃tñṽʒte
 do t̃m̃ṽaʒʒl̃ʒteañ na bevr̃a, azṽʒ do dam-
 ñṽʒteañ D̃ʒone ʒo laẽteam̃vl̃: « X̃ ta an
 » Talãm̃ ṽle (¹) aʒn ʒāʒāʒl̃, do b̃ʒʒ̃ nac̃
 » ñX̃t̃ʒm̃ṽaʒneañ X̃oʒñ-neac̃ añ a C̃h̃roʒðe »
 aʒn Neʒt̃ʒb̃ neam̃ða.

ʒʒ do ðʒt̃ ʒo deʒñʒnñ « a b̃neac̃tñṽʒað ʒo
 » d̃ṽt̃nac̃tac̃ azṽʒ ʒo l̃ʒoñmar añ añ ʒC̃roʒ-
 » ðe, » c̃nevd̃ ʒa d̃Talãʒam̃vr̃ c̃vr̃m̃ a t̃S̃ʒṽl̃,
 do ðeap̃maðam̃ṽð añ Teac̃toʒneac̃t̃ l̃ẽ añ
 eʒneac̃ð ʒʒnñ añ ʒo, ead̃on, « c̃vr̃m̃ Eol̃ṽʒ
 » d̃ʒāʒāʒl̃ aʒn Dh̃ja, c̃vr̃m̃ a ʒñaðṽʒte, azṽʒ
 » c̃vr̃m̃ a ñʒañta ʒo ʒʒñʒnñeac̃: » ʒʒ do ðʒt̃
 » ãt̃ʒm̃ṽaʒñṽʒte ʒo d̃ṽt̃nac̃tac̃ azṽʒ ʒo me-
 » ñe » aʒn ðʒom̃ʒoneac̃ azṽʒ aʒn ðʒom̃b̃ṽaʒne
 añ t̃S̃ʒṽl̃-ʒe, aʒn añ mb̃āʒ, aʒn añ mb̃ne-
 t̃eam̃nñṽʒ, aʒn Neam̃ azṽʒ aʒn ʒʒñʒoññ, ʒʒ
 añṽʒa ne C̃āc̃ X̃oʒb̃neac̃, Saʒðb̃ʒʒoʒ no M̃ʒoñ
 na beac̃ta boʒte-ʒe ʒoña IOSX̃ CR̃ʒOSD azṽʒ
 añ beac̃ta ʒʒʒoññṽðe: ʒʒ do ðʒt̃ ʒm̃ṽaʒnt̃ʒðte
 ʒo laẽteam̃vl̃ azṽʒ da ñʒñb̃ aʒn R̃ṽñðʒam̃-
 naʒb̃ añ b̃ʒṽaʒʒalta, ead̃on, ʒoñcol̃ñṽʒað,

(¹) Na ʒāʒac̃.

The Scripture for this Reason attributes the Corruption of Manners, and the frequent Loss of the Salvation of Men to the Want of Reflexion: *The Earth is replenished with Desolation, because there is no Person who revolves in his Heart the Truths of Salvation. Jerem. 12. 11.*

It is indeed for Want of considering seriously and frequently in our Heart, why we came into the World, that we forget the Errand, upon which we are come hither, which is to know God, to love him, and to serve him faithfully: It is for Want of reflecting seriously and often on the Vanity and Inconstancy of this World; on Death, Judgment, Heaven and Hell, that People love the Pleasures, Riches, or Goods of this poor Life, more than JESUS CHRIST and the Life Everlasting: It is for Want of thinking daily and in good Earnest on the Mysteries of our Redemption, to wit, the Incarnation, Life, Passion, Death, glorious Resurrection, and the triumphant Ascension of our Saviour JESUS CHRIST, that Men do take so much Pains for this Mortal Life, that they scarcely even think of doing any Thing for him, who created, and redeemed them by suffering an ignominious Death on the Cross

beata, Pāy; bāy, Eyrējnze (¹) mōnōālāc;
 Deaytabājl čajtrējmeac an Slānvižteona
 JOSX CRĪOSD, do žlacajo Dlojne an
 vnajo-γjn Slōtajn an γon na beata trvajllj-
 že-γe, nač mōn zo γmvaajno amājn an Nj an
 bjt do devnað man žeall an an tē do čm-
 tajž azvγ do « čeanivž jad, az γvlanž bāy
 mǝjǝvntajž na Cpojče an a γon: » jγ do djt
 « γmvaajntjžte zo žmjin azvγ zo ljonman »
 an Mhōn-trōcajne azvγ an žhējn-bnejteam-
 nγ Dē, nač žCojžzean a žhnað no čazla
 γjn o fejnz do čm an: jγ do djt a ta-
 bajnt γa deana zo djtčjollac azvγ zo me-
 njc, žm Rjačtanayac dñn a bejt ojnǝjoll,
 vhmamāc, žeanmivž, γojždeac, meayamā,
 γjalman ne bočtajb, azvγ jonmγc an žac
 vle Rojn no žnočvž, . . tājo (²) γmñōn an
 Domajn vajbneac, eayvγ nmamāc, dñγeamv
 mǝjǝojždeac, γeamžac, bmvžneac, dǝjǝal-
 tac, cmlγac, cmvað-čm jdeac ne bočtajb,
 evžcōnac azvγ mǝjǝojnǝjollac da čēle, no
 tvžta d'Xjmjan ējžm: jγ do djt « a meay
 « zo mejnyc azvγ zo γvajm iac, » zo bγvl
 Cojnǝjoll doγžlojte omvñ vle, Dja do žnā-
 dñžad o an žCpojde zo hjomlān azvγ oγ
 cjon žac vle Nejte, azvγ an žCoimanγa
 man γjn γējn, an γon Dē; a Xjteahta
 azvγ Dvalžay an nžamma do čojmljonad;
 a žhnaγa d'jarmajd zo hOjnǝjoll azvγ zo

(¹) žlōrman.

|| (²) Urmōn.

Cross for their Sake: It is for Want of *thinking earnestly and often* on the great Mercies and severe Judgments of God, that neither his Love nor Fear hinders us from offending him: It is for Want of *considering earnestly and often*, that it is necessary we should be humble, obedient, chaste, patient, temperate, liberal to the Poor, and honest in all our Dealings, that the far greater Part of the World are proud, disobedient, unchaste, impatient, cholerick, quarrellous, revengeful, given to Gluttony, hard-hearted to the Poor, unjust and unfaithful to one another, or addicted to some Vice or other: It is for Want of *thinking often and deliberately*, that we are all under an indispensable Obligation of loving God with our whole Heart, and above all Things, and our Neighbour as our selves for his Sake; of fulfilling his Commandments and the Duties of our Calling; of begging humbly and often the Assistance of his Grace, without which we cannot make one Step towards Heaven; of speaking to God from our Heart, and of hearkening to him attentively, when he does us the Honour to speak to our Heart; It is, I say, for Want of *meditating and revolving in our Minds seriously and frequently*, these most important Points of our Religion, that Young and Old, Poor and Rich, Gentle and Simple, in a Word, the much greater Part of Man-kind, are in Love with this deceitful World, Back-biters, enslaved to their disordinate Passions, plunged and drowned in Ignorance and Sin.

Now , it is certain , that it is neither easy , nor ordinarily possible for us to work out our Salvation without Mental Prayer , or meditating one Way or other ; it being certain , that the sole Knowledge of Virtue doth not suffice , except we be inclined with Affection to the Good we know ; and the Love of Good is not enough , unless we proceed to the Execution. It is also certain , that ordinarily we cannot fulfill , love and learn well our Duty , without *reflecting or thinking seriously and often on it ; and without humbly begging the Divine Assistance , to perform all.*

Q. Is it not sufficient , we should say our ordinary Prayers , such as the *Lord's Prayer , the Angelical*
G g ij
Salutation ,

Salutation, the Creed, and other Vocal Prayers?

A. It would indeed suffice to say them *often from the Heart*, if we also hearkened to God, when he does us the Favour to speak to our Heart; if we seriously endeavoured to find out the Will of God; if we took a firm Resolution to accomplish his Will; and if we faithfully executed this Resolution: But alas! it falls out very frequently, that People recite the above Prayers by Rote, and with so much Precipitation, that they do not think on what they say; their Tongue talks, and goes on like a Stream; but their Heart is silent and without Motion; so that the same Reproach may be justly made this Day to the greater Part of Christians, which God made to the *Jews*, saying: *This People honoureth me with their Lips, but their Heart is far from me*: Yet it is the Heart alone that prays and obtains; It is that alone, to whose Voice and Language Almighty God gives Ear: And indeed it is unreasonable to expect, that God will listen to those, who do not listen to themselves. Now, there is no better Remedy against this too common Abuse, than the Exercise of Meditation, whereby we learn to speak to God from our Heart, and to hearken to him, when he speaks to our Heart. *If*
 29. 13. *S. Mat.* 15. 8.

αὐτὴν εἰσδεσθῆται ἡμεῖς, ἀντὶ τῆς τοῦ λαοῦ ἡμεῶν
ἀνθρώπων.

С. Сперд е аи Chloj но аи τΟμονζαδ аи
аи сόиη δήиηи Mjδeαίηηи до δeνηαδ?

f. jr jomōa Leabān majt Uḡnaḡze Labnaḡ
 ʒo (¹) ʁojnleatadač aḡn Chloḡ na Mḡdeanna:
 ʁāḡtar Eolvr aḡda: Nḡ hXḡt ʁo ne Cḡlob-
 ʁḡloḡleat ʁada do ḡevnat aḡn Uḡnaḡḡ na
 Meanna.

С. Сперд е де јини нѣ ан Дреам, а та зан
Љејѣјонн зан Леаван?

ƒ. Xп тѣ: Deппп leo, азрѣ не Cāē oje
 ҃ѣ, зрѣ cōпп dōjб Teazaz d'japnajo азрѣ
 do ҃lacao б на нojojзjб Spjoпadoāлта com-
 ҃onнпaп, an cнo п lвја de, азрѣ japnнo
 азрѣ ҃lacajo Xпzeao азрѣ Oп, no Neje
 talннje oje; азрѣ наc бѣл Meoḃajп aп
 бjт п бпjoзпaпne cнm Uпnaje на Meanнa
 азрѣ Cлo, Mjḃeanнa d'҃oзлнm, joпā Mjan
 азрѣ Dнl mōп an тXnam do ҃lāнvjaḃ: 3jḃ
 бē le an ab joпнн Slāпte an Xнna, ҃нvajп-
 ҃jḃ ҃ē 3o heвvзvḃ азрѣ 3o meпne aп;
 loпнз҃jḃ ҃ē 3o ҃joп-aпneac на Sljzte не
 ҃lāпeocan ē; азрѣ cнп҃jḃ ҃ē a н3пjoп jaḃ
 3o пējḃ: N, бѣл Xojп-нj cнvajḃ aп an тē,
 a та a н3пāḃ.

2. Звр еѡн доѡѡ, ма ѣ юнѣн лео Слајте
ѣјоннѣ а нѣнна, Уннаѣ на Меанна
до ѣнѣнѣаѡ; азвр зо нѣнна Таѣѣѣ леон-

(¹) foyple a tan.

Q. After what Method or Order are we to meditate?

A. Many good Prayer-books treat very amply of the Method of Meditation: Let them be consulted: This is no Place to make a long Dissertation upon Mental Prayer.

Q. What do you say to those, who have neither Books nor Learning?

A. First: I say to them, and to others too, that they ought to ask and receive Instruction from their Spiritual Directors as affectionately, at least, & as they seek and receive Silver and Gold, or other earthly Things; and that there is not a more effectual Means for learning Mental Prayer, and a Method of Meditation, than a great Desire and Affection for Salvation: Whosoever loves his Salvation, will think freely and often on it; he will seek with much Care the Means to obtain it; and will easily put them in Practice: ^h Nothing is difficult to him who loves. & *Prov.* 2. 1, 2, &c. ^h *Cant.* 8. 6.

2. That, as they tender their eternal Salvation, they ought to accustom themselves to Mental Prayer; and that the frequent Exercise of this Godly Action, will make it obvious and easy; for Exercise and Practice make us overcome in all Things.

man an Dējzjzjōmā-γa, γojllējn, γojðevnta ē; ójn do bejnjo Słotan azvγ Cleačtað brajo ann γna hūle Nejtjō ajn zac Dócamvl da mevd, azvγ do njō γojðevnta an Nj do γlōj-leað ajn tγγ bejt dojðevnta.

3. O jγ po ðeapðta, nač γējojn d'Xojn-neac Smvajntjzte majte do tlob na beata Sjor-mvðe, nā Deažajzneað, nā Deažrvñ do bejt ajze, mvna γojllγjztean, azvγ mvna neap-tvztean ē tlob a γtjz ne žnāγajō Xtar na Sojllγe, azvγ Uždajj zac Dējzjmējne azvγ Deažrvñ, nj γolājn ðōjō a nDōjz do čvñ a žConžnam Dē njor mō jonā a nDjtcjoll dlonna ajn bjt: Xct, jonnaγ nač mbjað an Mhōm-mvñjzjn-γe aγ žnāγajō Dē, óγ cjonu na hūle Nejteað, anðótčaγac, djtčēlljz; jγ po njacstanac ðōjō a jannajo žo hOjnjγjoll azvγ žo ljonman ajn Dhja Uleac-čvmačtač, az nāð ó na žCnojde žo hjomlān, ajn Lonž na nXpγtol: « X hTjzeapna, mññ ðñññ-ne Un- » najz do ðevnað. jγ njacstanac ðōjō γóγ a bejt cojmjmñjzeac tjmčeall žhnāγ Dē, noč jγ beata von Xnam, azvγ bjō Dlojne žo cojtcjoni tjmčeall Ojleamna an Chonpājn tnvajlljzte, noč brð bjað do Phējγtjō žo hXjtzeājn; azvγ a bejt ajn a žCojmevd žo γānmajt žan γmvajneað, amājn, žo tojltea-nač ajn Xojn-nj do ðevnað, no do nāð, noč do čvñγeað fearž ajn Dhja, azvγ do cojγž-γeað Sprt a žhnāγ. Mā njō man γo, Mññ-γjō, man ðeapðaγ an tXpγtol, Uñzað na
Qla

the greatest Difficulties, and render easy that, which before appeared impossible.

3. That, as it is most certain, that^a no Body can have either good Thoughts for Salvation, or pious Affections, or any good Resolution, except he be inwardly enlightened by the Grace of the^b *Father of Lights*, and Author of all pious Affections and good Resolutions, they ought to rely upon the Divine Assistance more than upon all human Industry. But, that this great Confidence in the Grace of God above all Things, may not be presumptuous and unreasonable, it is very necessary they should beg it humbly and often of Almighty God, saying from the Bottom of their Heart, after the Example of the *Apostles*: ^c *Lord, teach us to pray*. It is likewise necessary, they should be as solicitous about God's Grace, which is the Life of the Soul, as Men commonly are about the Nourishment of the poor corruptible Body, which shall shortly be the Food of Worms; and that they should take special Care not so much as to think deliberately on doing or saying any Thing, that would offend God, and stop the Current of his Grace. If they act thus, the holy^d *Unction* of God's Grace, as the *Apostle* assures, will teach them the *Method of Meditation* or *Mental Prayer*; and that shall be fulfilled in them, which the^e *Prophets* foretold, and *Christ* promises in the *Gospel*, saying: ^f *They shall be all taught of God, notwithstanding*

Ola nlon̄ta žhāy Dē Clōj na Mj̄deam̄na; no
 Unn̄jze na Meam̄na dōj̄b; azv̄y cojm̄ljon-
 ʔam̄ jon̄ta an Nj̄, do t̄ajm̄žm̄jodan na f̄āj-
 ze azv̄y ž̄eallay CR j̄o S D j̄ an t̄soj̄ʔevl,
 az n̄āō: « bēj̄o ʔjad v̄le an na d̄Teazaȳʔle
 Dja, » d'ajm̄deoj̄n a mbej̄t aj̄n Eaȳb̄v̄j̄z Lēj̄-
 ž̄j̄m̄ azv̄y Leab̄an; ój̄m̄ j̄ deap̄b̄ta, nac̄
 T̄v̄ʔye m̄ó̄m̄, n̄ā f̄oʔlv̄m̄ aj̄n bj̄t, t̄lob̄ a m̄v̄j̄z
 d'ʔj̄oʔ Dh̄valʔaj̄y an Ch̄m̄j̄oʔv̄j̄ze, ac̄t ž̄h̄āy a
 Dē, azv̄y f̄on̄m̄ ʔj̄m̄j̄neac̄ d̄vl aj̄n X̄j̄aj̄ō
 an̄m̄ ʔna Sv̄b̄āj̄lej̄ōj̄b̄, azv̄y an beāta m̄an-
 t̄anaac̄ d'ʔāʔaj̄l, j̄ m̄jāct̄anaac̄ c̄vm̄ na Mj̄-
 deam̄na, no Unn̄aj̄ze na Meam̄na do d̄ev-
 naō.

C. Cnev̄o j̄ an Chom̄aj̄ple do bej̄m̄j̄m̄ do t̄lob̄
 Unn̄aj̄ze na Meam̄na?

f. Do c̄om̄aj̄pleoc̄v̄m̄m̄ do ʔac̄ l̄on, t̄m̄c̄e all
 j̄ Leat̄vaj̄m̄ ʔa Lō do t̄ab̄aj̄m̄t d̄on Unn̄aj̄z-
 ye; azv̄y ʔj̄m̄, aj̄m̄ Maj̄oj̄m̄, m̄am̄ a m̄olt̄am̄
 d̄h̄m̄m̄ a M̄on̄ān d'X̄j̄t̄j̄b̄ do'n Sz̄m̄j̄b̄j̄m̄ Dh̄jaʔa.

C. Cnev̄o dej̄m̄j̄m̄ m̄j̄y an M̄m̄m̄t̄j̄m̄, nac̄ b̄ʔā-
 ž̄am̄m̄ f̄aj̄ll aj̄m̄?

f. Dej̄m̄j̄m̄, aj̄m̄ d̄T̄v̄y, ž̄vm̄ ab̄ jon̄ʔam̄taac̄
 azv̄y ž̄vm̄ ab̄ vat̄b̄āʔac̄ an Nj̄, ʔo b̄ʔāʔaj̄ō
 Ch̄m̄j̄oʔv̄j̄ze ʔo laēteam̄v̄l f̄aj̄ll aj̄m̄ na h̄v̄j̄le
 ž̄nōt̄v̄j̄ze do d̄evnaō, leat̄-a-m̄v̄j̄z am̄āj̄m̄ don̄
 X̄on-ž̄nōt̄v̄j̄z m̄jāct̄anaac̄ ʔā' m̄c̄m̄v̄t̄v̄j̄ze aō azv̄y
 ʔā' m̄c̄m̄e aō aj̄m̄ an t̄S̄l̄oʔvl-ʔa jad; azv̄y
 ʔo n̄ʔoj̄lleam̄m̄ on̄ta X̄oj̄m̄-leat̄vaj̄m̄ am̄āj̄m̄, a
 ʔCej̄t̄m̄e h̄v̄aj̄m̄j̄b̄ ʔj̄t̄c̄j̄od, do t̄ab̄aj̄m̄t do ʔl̄āj̄m̄-
 te

notwithstanding their Want of Learning and Books; it being very certain, that it is the Grace of God, and a sincere Desire to advance in Virtue, and obtain Life everlasting, that are requisite for Meditation or Mental Prayer; and not great Wit, nor any other Learning, besides the Knowledge of the Duties of a Christian.^a 2. Cor. 3. 5.^b S. Jam. 1. 17.^c S. Luk. 11.^d 1. S. Jo. 2. 20, 27.^e Is. 54. 13. Jer. 31. 34.^f S. Jo. 6. 45.

Q. What Advice do you give concerning Mental Prayer?

A. I would advise every one, to bestow about Half an Hour a Day on this Prayer; and that, in the Morning, as it is recommended to us in many Passages of the *Holy Scripture*. Eccli. 39. 6. Ps. 62. 7. Ps. 118. 148.

Q. What do you say to those, who find no Leisure for it?

A. I say, that it is a wonderful and dreadful Thing, that Christians do daily find Leisure for doing all Affairs, except the *one only necessary Affair*, for which they were created and placed in this World; and that they grudge Bestowing *one Half Hour only*, in twenty four Hours, on the Affair of Salvation, or the Service of God; to which their whole Time, their Substance, their Labour
and

τε αν Αιμα, πο πο ζνοτνζ Δε, δα'η εδρη α
 ηλμνρη πο λερη, α Μωρη, α Σωταρ, αζρυ
 α Σωζνλ α βετ τjomvnta πο hjomlān; όρη η' ί
 αν « cεvο Αηте, αζρυ αν Αηте mόη, Δια
 « πο ζηāδvζαδ αζρυ πο ηηαν λε αν ζCηοjδε
 « ηλε, λε αν ηλnam ηλε, le αν ηληzneαδ
 « ηλε, αζρυ λε αν mβηηζ ηλε: η' ηέjορη, αζρυ
 η' εδρη Αηте tabaηт πο cεjlljze, meayηda
 πο na hUjle ζηnoτvζtjb dlydeanacα oηle, αν
 mεjο πο β'όζηvο αζρυ πο ζCηοjζjο lηηη
 ζηnoτvζε mόη αν Αιμα πο cρη αν Αζαjδ,
 αζρυ αν τΑjηο-cjογ vο εjηjzeay αν ζCηv-
 τvζteοηη αζρυ αν Slāηvζteοηη πο dlydean-
 nac oηηηη, πο djol πο laeteamηl: Αζρυ δα
 βηηζ ςηη, η' εδρη α ζCρη α λεατ-τλδ, αν
 ταν τοηημεayζvο oηηηη αν Mόη-δvαlζρυ
 ηηacτaηac vο πο djol πο hjomηηc, ό ηac
 ηέjορη ηέ ζηnoτvζtjb, πο ηe Cηηacτajb αν
 bηт, δα β'ηl αν ηeam πο αν Talam, αν γλ-
 ηαδ.

η' ηe hΑζαjδ αν Dηηe πο cηvτvζεαδ αν
 Σωζνλ γοφαηcηjzte-γε πο λερη, cρη πο ηζηāj-
 deoαδ αζρυ πο ηηανφαδ γε Δια; αζρυ πο
 γlāηneoαδ γε α Αηam ηέηη: Νj εδρη μα-
 γεαδ, ζηnoτvζ γλōzηlτα αν bηт πο cρη α
 ζCοηημεay ηη' αν Αοη-ζηnoτvζ amāηη ηηac-
 τaηac vο; ηj εδρη πο β'ήζεαδ Αοη-ζηnoτvζ
 Τογac αν; όρη μα ηjτεανέ πο μαjт, α τā αν
 τjomlān devηта πο μαjт; μα λεjzteαν γλōj-
 lāηέ, α τā αν τjomlāη cajlτε πο bηāt.

Αc η' έ η' Cήγ ανη, ζρη ab έ αν Σωζνλ
 blet

and Life ought to be entirely consecrated; for the *first and great Commandment* is, to love and serve God with our whole Heart, with our whole Soul, with our whole Mind, and with our whole Strength. All other lawful Affairs may, and ought to be rationally and moderately looked after, inasmuch as they serve and help us to carry on the *great Affair of Salvation*, and to pay daily that Tribute, which our *Maker and Saviour*, justly demands of us: And ought consequently to be laid aside, when they are a Hindrance to the faithful Discharge of that *great and necessary Duty*, which no Business, nor Power either in Heaven or on Earth, can exempt us from. *S. Mat. 16. 26. S. Luc. 10. 42. Deutr. 6. 5. S. Mat. 22. 37. S. Marc 12. 30.*

All this visible World was created for the Service of Man, in order he should love and serve God; and work out his own Salvation: No worldly Business then ought to be put in Ballance with that *only necessary Business*; no Business whatsoever ought to take Place of it; for if it be well done, all is well done; if it be neglected, all is lost for ever.

But the Case is, that this vain and deceitful
World,

blot, brevzac-ya, no Xymjan trvajlljze ej-
 zjn, jr Dja d'Ximban do Chryodvitzjb na
 hXymjne-ye: « Xomvzjo, mar dejn antXby-
 » dol, zo byrl Eolry asa ajn Dhja, zjdead,
 » ann a nžjomanitajb yevnyo e: jr yme yjn
 nac byāzjo Xim ajn Unnajz do devnad, zjd
 zrn ab Xndotcar azry Mjne a meay, zo
 byhžtean an beata yjornvde Jan Slotan,
 Jan ymvaimead zo dvtpacac azry zo mej-
 nje ajn Zhnotvz an Xima; Jan labajnt ne
 Dja zo ljonmar o'n zCpojde; azry Jan ejr-
 deact ny, antan do labnay ye ny an zCpoj-
 de.

2. Do tlob na Dvnyze, a ta xloj zejn-
 leactrom, no xloj Smaet Chajc oje, azry
 az nac byrl Mban Xymjne ne castead do
 nejn a otola xejn, dejdjy Dvtcjoil ajn Un-
 najz na Meannna do devnad cojmmejne jr
 xejon leo, azry zo hXjnjze ajn Laetjb Sloj-
 ne azry Domnvz, azry ajn Laetjb floyj-
 ne azry Comljne. A ta d'Ualac ajn zac
 Ceann Teazlajz Xim a tabajnt d'a yeanb-
 xozantvzjb, azry xoy a cyr xa deana onta
 Unnajz do devnad zac Xonla; azry mva
 otvzajd, cyonna jr jimeayda do, zo mbajd
 a yeanb xozantvze dyleay do, antan nac
 byrl ceactan djob dyleay do Dhja?

Тажыр yjn, bjoð nac byhžead Seany xozan-
 tvze no Lvct Ojbe, a ta xloj⁽¹⁾ Mhonyan-

(1) Mhožrajne.

World, or some corrupt Passion, is the God of a vast Number of the Christians of these Times: *They confess, as the Apostle says, that they know God, but in their Actions they deny him*: It is for this Reason alone, they find no Time for Prayer, although it be Presumption and Madness to pretend to obtain Life everlasting without Pains, without *Thinking seriously and frequently on the Affair of Salvation; without speaking often to God from the Heart; and without hearkening to him when he speaks to the Heart.* Tit. 1. 16.

2. As to those, who are in great Distress, or under the Command of others, and have not much Time at their own Disposal, let them endeavour to *meditate* as often as they can, and particularly on *Sun-days* and *Holy-days*, and on *Days of Confession and Communion*. Every Head of a Family is obliged to allow his Servants Time, and even to engage them to pray every Day; and if he does not, how can he expect, that his Servants will be faithful to him, when neither he nor they are faithful to God?

Besides that, grant that Servants and Workmen, who are under Subjection, should get no set Time, yet they can and ought to practise *Mental Prayer*; for every one, as he awakes in the Morning,

tac̃t, Am ājijze aji bjt, zj̃deāð j̃r x̃ejōji
 azṽr j̃r cōji dōjb Unnaiz na Meannna do
 cleac̃tað; oji j̃r x̃ejōji le zac̃ Neac̃, az
 m̃ṽr̃zlað dō aji Majōji, a c̃evd⁽¹⁾ Smraintj̃-
 zað, azṽr a c̃evd x̃ocal do tabajit do Dhja,
 a Zh̃nāra d'jannajð, azṽr b̃ṽdeac̃ṽr do b̃nejt̃
 nij: j̃r x̃ejōji dō, az c̃ṽr a Ẽṽdajz ṽme, na
 Deāz̃ymraintj̃zte c̃evd̃na, no a lejt̃ejde do
 meab̃rṽzað a nij̃ azṽr a nij̃ ann a Chrõj̃de:
 Añṽji nj̃ x̃olāji, azṽr j̃r x̃ejōji dō a ñzeann-
 ajm̃ṽji, a b̃neac̃tṽzað c̃neṽd j̃r j̃ndeṽita dō
 aji x̃eāð añLae, do t̃lob̃ Dē, na Com̃ar̃an,
 azṽr Dh̃valzaj̃r a Zh̃anna; azṽr ē x̃ej̃i zo
 lēji, a Sh̃lot̃ar̃, azṽr a Obaj̃i d'x̃onājl o na
 Chrõj̃de ṽle do Dhja Ũle a-c̃ṽmaac̃taç, azṽr
 a Zh̃nāra d'jannajð zo h̃oj̃nij̃joll, meannnac̃;
 j̃onnaç zo z̃Caj̃tx̃eāð añLā zo nejm̃c̃jontac̃
 azṽr zo C̃h̃j̃oj̃d̃am̃ṽl: j̃r x̃ejōji do zac̃
 Neac̃, ann ṽle Am̃don Lo, zac̃ Obaj̃i, do z̃la-
 caç a Lājm̃, do t̃oj̃nb̃j̃t d'a Ch̃rṽtṽz̃teoj̃i,
 am̃ṽl mañ molaç añ Ñlōm̃-X̃b̃ṽdol P̃OL do
 na h̃Ũle Ch̃h̃j̃oj̃dṽz̃t̃jb̃, az ñāð: M̃āç j̃te no
 „ Ol dōjb̃, no mā̃ nj̃ x̃jb̃ Ñj̃ aji bjt̃ oje, zo
 „ mað c̃ṽm̃ z̃lōj̃ne Dē do d̃eṽna x̃jb̃ na h̃Ũle
 „ Nejt̃e: Ñj̃ b̃x̃ṽl Neac̃ ne nac̃ x̃ejōji Zh̃nāra
 Dē jannajð, azṽr Zh̃j̃oj̃na C̃h̃oj̃de-b̃rṽz̃,
 C̃neṽoj̃m̃, Dōt̃c̃aj̃r azṽr Zh̃nāð̃a do d̃eṽnað o
 Am̃ zo h̃Am̃: j̃r x̃ejōji do zac̃ Neac̃, aji x̃eāð
 aLae, a P̃heac̃aj̃de do c̃lōj̃ð, R̃ṽn do z̃lacað

(¹) Smraineāð.

ing, can give his first Thought, and his first Word to God; he can beg his Grace, and give him Thanks; he can, whilst he is putting on his Cloaths, revolve or repeat the same good Thoughts, or the like, again and again in his Heart: Then he should and can in a short Time, consider what he should do throughout the Day, with Relation to God, his Neighbour, and the Duties of his Calling; and offer up himself entirely, his Labour and his Work, from his whole Heart to Almighty God, and beg his Grace humbly and affectionately, that he may spend the Day inoffensively and Christian-like: Every one can, at all Hours in the Day, dedicate whatever Work he takes in Hand, to his *Maker*, as the *Apostle S. Paul* recommends to all *Christians*, saying: ^h *Whether you eat, or drink, or do any Thing else, do all Things to the Glory of God.* There is no Body but can beg God's Grace, and make Acts of Contrition, Faith, Hope and Charity from Time to Time. Every one can, in the Course of the Day, bewail his Sins, take a Resolution not to commit them for the Future, and beseech the Father of Mercies to forgive him his Offences, to enlighten his Understanding, to strengthen his Will, to purify his Heart, to confirm his good Resolutions, and bring them to a good Issue: Every one may and has Need, at all Hours to watch well over his own Thoughts; and either to reject them when he perceives they are bad, by humbling himself in the Presence of God, and by demanding his Assistance; or to open his

H h Heart

3 an tñtññ jonta fēaſda, a3vſ jannajō man
 ātēñze a3ñ ātāñ na Tñōcañne a Chojñte
 do māteadō dō, a Tñv3ze do ſojllſv3zadō, a
 Tho3l do neantv3zadō, a Chvojōde do 3lanadō,
 a Dheā3mſñ do cōmōajñ3ñv3zadō a3vſ do
 tabajñt ēvñ Dē33cñ3ce : 3ſ fē3dñ a3vſ 3ſ
 mactanač do 3ac vñe Dhvñe, fāñne mā3t a
 ðevnađ a3ñ a Smvajñt33t3b a3vſ a3ñ a
 Chlōntajb fē3ñ; a3vſ d3vltadō dō3b, an tan
 a3ñ33eay fē 3o b3vñ3d 3o hōlc; nō a Chvojōde
 d'3o33ladō 3o 3onññan dō3b, an tan a3ññ-
 3eay 3vñ mā3t jad, a3 mād man lōñ ne
 SAMUEL ó3 : « Labajñ, a hT33eayñna, óññ
 » ē3v3dō do Sheāñb333antv33 leat. Man 3o
 3ſ fē3dñ do 3ac lōñ, tñē 3heāññ-vññaj3te,
 labajñt 3o dñtñactac a3vſ 3o l3onññan o
 na Chvojōde mē Dja : do t33 m3ſ, a3ñ 3ac
 Am a3vſ Ā3t, 3ō3 a 3Cōm3radan leat-
 3ñl, 3ñl an Chojñp a ðejt a33e a3ñ a 3ñotv33-
 t3b 3lō3vltā, a3vſ Sñl an Chvojōde a3ñ Dhja,
 a3ñ nō3 an R33 nloññā Dāb3, noč ðejñ ða
 tlob fē3ñ : « Ā tā3d mo 3ñle a 3Cōmññ3ze ēvñ
 » an T33eayñna; óññ do ðevñā fē mo cō3a ay an
 l3on. 33ðeāđ 3ſ jomōa Cō3a3 a3vſ 3ñotv33-
 te mōñā do b3 a3ñ Lā3ñ an R33 mō3ñ-3e; Āč
 a b3ad oñ Nlō3ñ-cleactad-3ā, R33, Seāñb-
 333antv33, fēay O3bñe, no Āojñ-neac do to3ñ-
 meay3 oññ n3ñotv33t3b, tajññ3eonñd 3e
 (¹) Ratamñvſ Dē oññā fē3ñ, a3vſ a3ñ 3ac

(¹) Ratamñnacay.

Heart to them, when he knows, they are good, saying along with young SAMUEL: *i Speak, Lord, for thy Servant heareth thee.* Thus every one may, by *Ejaculatory* or short Prayers, speak to God seriously and frequently from his Heart: he may, at any Time, even in Company, have one Eye, the Eye of the Body, on his worldly Business, and the Eye of the Heart on God, after the Example of the holy King *David*, who says of himself: *κ Mine Eyes are always towards the Lord, because he will pull my Feet out of the Net.* Still this great King had many *Wars* and *weighty Affairs* on his Hands. But this pious Practice, far from hindering either King, or Servant, or Labourer, or others from their Business, will draw the Blessing of God on them, and on whatever they undertake: The Time which many spend in idle Discourse, or in thinking and judging uncharitably of their Neighbour, will serve, to think and reflect on themselves; to examine and condemn their own Thoughts, Words, and Actions; to consider that they are in the Presence of God, that he sees the most secret Motions of their Heart; and that they shall render him a strict Account of *every bad Thought*, and *even of every idle Word*, at the *Day of Judgment*: The *Awful Presence* of Almighty God, and this *severe Account* are a subject of *continual Meditation*, and of *Fear and Trembling* to all, and especially to those, who are not upon their Guard. Once more, to finish the Day, every one may and should, at Night, humbly beg the Grace of God, and

Hh ij give

Nj do glacaſo a Lājm: fōžanynō an Xjm
 rjn, do čaſteay Mōrān ne Coimāō žan
 tSjm, no az ſmvaſntjžāō azvſ az ta-
 baſnt brejteaſmnyſ mjočarntaſmnyž aſn a
 žCoimayajſ, ne ſmvaſneāō azvſ ne deaſ-
 caō opſta ſējn; ne na Smvaſntjžte, a mbrja-
 tna azvſ a nžnjoimayta ſējn do ržnſdāō
 azvſ do dāmnvžāō; ne breātynvžāō žo
 bſvſljo a Lātaſn Dē; žo bſaſceanſ ſe an
 žlvaſačt jſ vaſžnžte anſ a žCmojōe, azvſ
 žo žCaſtſjo ževn-čvntay do tabaſnt vaſta
 Lā an brejteaſmnyſ aſn ſon žač Dmočſmvaſn-
 tjžte azvſ ſōſ žač brejtnē djoimlojnž: Jſ
 Xōban Sjn-mjōeaiſna, azvſ faſtčjſ azvſ
 Cnſt-eazla don jomlān djn, Lātaſn čnſtneac
 Dē Ujle-a-čvmačtvž, azvſ an Cnvaō čvntay-
 ſo; azvſ žo hXjnžte don Dmynž nač bſvſl
 aſn a žCojmevō. X njſ, čvſ an Lae do čmjoč-
 nvžāō, jſ ſējōjn azvſ jſ cōjn do žač loſn,
 ſan Ojōce, žnāſa Dē jaſnnaſō žo hOjnſjſjoll,
 azvſ bſvōeacay do tabaſnt dō ſā na Chnſ-
 tvžāō, ſā na Cheanſac, ſa na Chojmevō-
 beata, azvſ ſa žač Tjōdlaſce do ſvaſn vaō
 o tājnž ſe aſn an tSōžvſ, žo hXjnžte an
 Lā-ſojn: jſ ſējōjn azvſ jſ cōjn dō a Chožvſ
 do ržnſdāō, žnjoſm Cmojōe-bſnvžajō do dēv-
 naō, azvſ Rvſn vaſnžion do žlacaō a dſt-
 čjoll do dēvnaō an Xžajō a dmoččlloſtaō:
 jſ ſējōjn dō Uſnnaſž ējžjn do nāō, no ſmvaſn-
 tvžāō žo dſtneacac aſn na cejtnē Cnjo-
 caſō dējžeanacā, no aſn Nj djažā ējžjn;
 azvſ

give him Thanks for his Creation, Redemption, Preservation, and all the Favours he conferred on him, since he came to the World, especially that Day: he may and ought to examine his Conscience, to make an Act of Contrition, and to resolve firmly to labour against his Failings: He may say some Prayers, or think seriously on the four last Things, or on *some pious Subject*; and then resign his Soul and Body, his Repose and Sleep to his *Maker and Redeemer*: He may, even in Bed, entertain himself with *some pious Thoughts*; and ought not to count on seeing the Day following; for many were disappointed. ^h 1. Cor. 10. 31. ⁱ 1. Kings 3. 10.

Pf. 24. 15.

Now, all this is Mental Prayer, and no one can truly say but he has Leisure for it, since those, who are obliged to get their Livelihood by the Sweat of their Brow, may easily find Time to stick to this Christian Practice every Day of their Life: *He that shall persevere to the End, shall be saved. S. Mat.* 24. 13.

The End.

αζνρ αν ρη, α Χnam αζνρ α Chopp, α
 ὕραμνεαυ αζνρ α ὕραν do τοηδρητ d'a
 Chpvtvzteojn αζνρ d'a Cheannvzteojn: η
 ρέιοη dō, ρόρ αηη α Leabajō, ē ρέηη do βιαδ-
 trzad ηε Deaζymvavntvzib ējzjη; αζνρ η
 εδjη dō βεητ deapōta zo βραεϣjō αν Lā αηη
 na mānac; όηη do meallaō Monān.

Α νοηρ, η Ὑηναηζ Meannna αν τjomlān
 de ρo, αζνρ ης ρέιοη ηε hXojn-neac α ηāō
 zo ρjηηηneac, nac βϣηl fajll aηze αηη, o η
 ρέιοη zo hUηay dōn Dream dā'η ab ējzjōη
 α mbeata do ὕδτηνζαd ηε hXllvρ α Majl-
 zead, Am d'ραζāη αηη ζρεαμνζαd dōn
 Chleactad Chηjorvdamvl-ρε, ζac ηle Lā αηη
 ρeαd α mbeata. « Jjō bē βjay ρeaymac zo
 Dejhead η ē ρlāηneoτaη.

ΑΝ C R J O C.

S U J M B U N U D X S X C

an Teazajr̃z Ćr̃jor̃dar̃ze a nDān, do nēn
an X̃tan bonavent̃ra O Heõzra d'ōro
ran Phrojñra.

X N Ć R Ē.

U Tājō tr̃j Dojñra a n teac̃ nDē,
Nj x̃ejōm le Neac̃ x̃a'n ñzr̃ēn,
Jan dvl tr̃jōta ro x̃ā reac̃,
Roctajn a nonn do'n Rj̃z teac̃.

Na tr̃j Sṽāj̃lce djađa,
Ch̃ejōm, Dōt̃car, Jñā c̃jall̃da,
Jr̃jad na Dojñra a de n mē,
Do bejt̃ a n Rj̃z-teac̃ Nejm̃e.

Nj Cāx̃ do Jac̃ Neac̃ x̃a Nejm̃,
Tr̃jall zo Dora n Ch̃ejōm.
Eoc̃ajn Jac̃ zla n, da b̃f vl a n,
f̃rajñjom o na h̃x̃p̃dalajb.

Na h̃eoc̃nac̃a de ñm ñj̃b,
X̃ñt̃jōzvl ĉj̃nte an Ch̃ejōm,
X̃ zC̃r̃ē na ñeaybal, mađ ājt̃,
Do j̃eṽōṽō jad zo h̃jomlān.

Τε αζνῶ γε αἶτ νᾶ ηἰτιοζνῖ δῖοβ ,
 Χῖη Δηαδᾶαῖτ Χῖηδ-ηῖζ νᾶ Κῖοζ :
 ἦ γε αἶτ νᾶ ηἰτιοζνῖ εῖλε ,
 Χῖη Δηαοηναῖτ Μῖηε Μῖόη-Μῖνῖηε.

Νᾶ γε αἶτ νᾶ ηἰτιοζνῖ αῖη Τῖν ,
 Λῖ ᾶ νοῖταη ᾶη Δηαδᾶαῖτ δῖηη ,
 Χῖᾶηδ γοηᾶ , βῖοδ ηε ᾶη
 ὕηη τεῖ τεῖδ δ' ἔηογ ᾶη Δοηᾶη.

Σηεῖδ ζο βῖνῖ Χοηη-δῖᾶ αῖη ,
 Τηῖοηόηδ ῖηῖᾶη νᾶ δῖΤηῖ βῖΡεαηγᾶηη ,
 Χῖᾶηη , Μᾶε , Σηοηηαδ Νῖοη ,
 ζο ῖΣοη-ναῖγῖε , ῖΣοη-ῶγῖα.

Ο Χοηη-ηεαῖ ηῖ ῖᾶηηζ γῖη ,
 ᾶη Τοβᾶη δῖᾶδᾶ ᾶη τᾶῖᾶηη :
 Οῖη Χῖᾶηη ζεῖητεᾶη ᾶη Μᾶε :
 Ὤᾶᾶ ᾶ ηῖοη ῖηζ ᾶη Σηοηηαδ.

ἦ δῖᾶ ᾶη τᾶῖᾶηη , ὕᾶγ δῖᾶ ᾶη Μᾶε ;
 Δῖᾶ ἔῖηε ἔδῖ ᾶη Σηοηηαδ :
 ἦ ηῖ Τηῖ δῖῖῖ ηαδ γοηη ,
 ᾶῖτ Χοηη-δῖᾶ ᾶ δῖΤηῖ βῖΡεαηγᾶηηηᾶῖβ.

ἦ ῖ ᾶη τᾶΧοηη-δῖᾶ-γᾶ δο ῖοη
 Νεᾶη , Ταλαῖ , αζνῖ ἦηηοηηη ;
 ὕζᾶῖ ᾶ ηῖῖ ῖατοηηᾶ γο ,
 ὕᾶ ηῖῖ ᾶζ ᾶητιοζᾶδ ἰοηηᾶ.

Uaō do žeabam maγ j an oToj,
 žnāra jγ Maγteaī an bPeacaō:
 Eγējēze na zCoγp lā an lvaγn
 zlojγ jjoγ a mbeaτγō bjoτbvaγn.

Xz γjn na hXjγτjozγl olojō,
 Thnācταγ ajn an Djaōacτ nlojī:
 Tjzjom a nojγ do noctaō
 Xjγτjozγl na Dloinocta.

Do cējo Nejtjō cpejote oγīn;
 Jγn žaō Mγne, a nDjozγaγ Rγīn;
 O'n Spjoγaō Nloī na bγvīne,
 Mac an Xτaγ jjoγγvōe.

Jo nDeāpnaō Dja na oγīne;
 'Soγīne na Dhja jjoγγvōe;
 Jo mbejτ do'n dā Nāoγī-γojn
 Jan comaγz a nXojn pearγojn.

X zCojīn nloj Mjoγ da ējγ γjn;
 Rvz an Ojz ē γan mbejτjō:
 Jan cajll a hOzacta oγ
 Na ojaγz, pojīe, nā an vaγn-γjn.

Xon Mhac dē, oja, jγ Dvīne;
 fvaγn na Nāoγī oloīnvēze,
 bāγ Cpoγce, Xōlacaō γojn,
 Tpe cajoτjō Chlojīne Xōajī.

3ac jce, j' ojncaj d'jannajd,
 X ta a hjanrajd 'yan Phajon:
 Abraj j ro zo mije,
 3j be le yntjn Xjze.

bjoð, a Dhe, a Xtajn neamda,
 X Meanna a mbéal 3ac Dvine;
 tXjnn, ne Slojal na Slojal,
 Dā nlojad xead na Crvine.

Tj3joð c'vzvini do njožact;
 3o nabam yfoac, yāžal,
 Jan žvay Deaman nā Doivni;
 Jan Oman brejte an brāta.

Do tojl, man Xjnzljb Nejne,
 Deantar ljne ajn Talivni.
 beata dān 3Corp, a Xtajn;
 Tabajn a njož 'yDān nXnman.

Majt na Cojnte do njamjo,
 3e tājð na b'jacajb troma;
 Man majtmjo xejn a 3Cojnte,
 Do cāc vle ajn do yonja.

Nā léj3 Catajzte an Djabajl,
 Do dvl a b'jacajb ojn'ne:
 Xct ylor jnn o 3ac Xon-ole.
 Deantar a njannmajd ojn'b-yr.

ΑΝ ΒΕΑΝΝΟΧΩ ΜΗΤΕ.

ΔΙΑ ΤΟ ΒΕΑΤΑ-ΥΑ, Α ΜΗΤΕ,
 Α ΤΥΛΕ ΛΑΝ ΤΟ ΖΗΑΥΑΙΩ:
 Α ΤΑ ΑΝ ΤΥΖΕΑΡΝΑ ΑΔ ΥΟΪΑΝ,
 Α ΖΗΕΝ ΥΟΪΑΝ ΕΛΑΝΝ ΗΛΩΑΝ.

ΒΕΑΝΝΑΙΖΤΕ ΤΥΡΑ ΤΑΡΥΔΑ,
 ΔΕΑΖΗΝΑ ΤΑΛΜΑΝ ΥΛΕ;
 'ΣΑΥ ΒΕΑΝΝΑΙΖΤΕ ΑΝ ΖΗΕΝ ΚΥΟΖΑ,
 ΙΟΣΧ, ΤΟΡΑΔ ΤΟ ΒΡΥΝΝΕ.

Α ΝΩΜ-ΜΑΤΑΝ ΔΕ, Α ΜΗΤΕ,
 Α ΒΥΜΕ ΜΑΡ ΑΝ ΖΣΕΑΘΝΑ,
 ΖΥΔ ΟΡΑΝΝ-Ε ΝΑ ΡΕΑΕΥΔ,
 'ΝΑΡ ΜΒΕΑΤΥΔ, 'ΥΑΝ ΑΜ ΕΥΖΑ.

DEIC ΗΛΙΤΕΧΝΤΑ ΔΕ.

ΝΑ ΗΛΩΑΝ ΒΡΕΙΖ-ΔΗΙΑ ΝΑ ΙΟΔΑΛ,
 ΝΑ ΜΥΟΝΝΑΙΖ ΑΝΝ ΔΕ ΖΑΝ ΕΨΥ.
 ΔΟΜΝΑΕ ΛΑ ΑΝ ΤΥΖΕΑΡΝΑ ΣΥΟΥΔ,
 ΣΟΜΕΙΔ ΤΟ ΥΨΟΝ Ε ΤΟ ΒΨΔ.

ΟΝΟΡΑΙΖ ΗΛΙΤΕ ΖΑΝ ΖΗΝΥ.
 ΝΑ ΔΕΙΝ ΜΑΡΒΑΔ, ΔΡΨΥ, ΝΑ ΤΟΤΔ.
 ΝΑ ΔΕΙΝ ΒΡΕΙΖ-ΨΙΑΖΝΑΙΥ ΑΝ ΝΕΑΕ.
 Α ΜΩΝ, ΝΑ Α ΒΕΑΝ ΝΑ ΗΙΑΝΝ ΟΥΤ.

XITEANTA NA HEAZLUJSI.

Cyn a zCeann a nDvbaht me,
 Xiteanta na heazluys:
 Cojméio zac ylojhe zo beact,
 'Sdejn Xif mionn junte d'ejydeact.

Trojz an Canzay zo zlan zlan,
 Ujzl, 'yTrojze na hXmann:
 Nā xnomajz feojl ayn do Phojn,
 Dja hXojne nā dja Satojn.

(Jan feojl Chéadojhe do blaγ;
 'SJan Ujze Xojne do caxteam;
 Sean znāγ cleacta jny fājl,
 Sean znāγ jf ceant do conzbājl.)

Tré bjoča yjor na bjoð yjb,
 Xojn-bljažajn Jan floyjorjn.
 Corp Cnjorð o'n Doimnac pojn Chājz
 Cajt lā éjzjn zo Mjon-čājz.

Nā deantar banajr jan nDājl,
 O tñr Canzajr zo Mjon-čājz:
 O tñr Xjbejnte zo zmoð,
 Zo dā lā ðevz d'ejy Noðloz.

NA SEACT SACRAMXINTE.

Na react Sacramajnte ðvt,
 bajydeað, dvl xa lājn eaybvz.
 Corp Cnjorð, floyjorjn zlan,
 Ola mja mbāγ, Omo, Póγað.

P. 130 NĀ TRĪ SUBĀJLCE DĪXĀ.

Ā dūbramaṃ nojme ro,
 Nā trī Svājlce dāda;
 Cnepeam, Dōtcaṃ, azvṛ jhāḍ,
 Ja mejṛde a nīj a njomhāḍ?

P. 130 NĀ CEJTRĒ SUBĀJLCE
 Caṃdjonāḷta.

Ceātṛa Tṛēḷte jṛ dōl jhāḍa,
 Nā Svājlce pṛjonnarāḷta,
 Jljocaṃ jan cēlḷ, Ceant jan loḷt,
 Neant jan fājḇhjoḷ, Meaṃarḇoḷt.

P. 130 SEĀCĪT OTJOḌLĀJCTĒ ĀN
 Spjonaro Nōjm.

Seacīt otjōḍlajcte an Spjonaro Nōjm,
 Eazna, Tṛjṛj Tlōjb nē Tlōjb,
 Comajle, Ceant, fjoṛ neāmḍa,
 bḥḍeacīt, Eazla an Tjzeanna.

P. 130 SEĀCĪT NOJBRE CORPORA
 na Trōcve.

Seacīt nojbṛe na Trōcve,
 Da njonṛe an Ojbṛe corp'da:
 Coṛḷ jōta zac no tarṛajḷ,
 bjaḍ do tabajṛt do'n Ocraē.

Eadʒað noct, marb̃ d'adlacað,
 Ojncʒreac̃t Xorðeað ñAnnãm,
 Cwajnt az brayðoʒb̃ ʒann-bocta
 Do ðernam, ʒaʒ wʒ ʒalajr.

seXCT noʒbre spiorxðXLTa
 na tʒocʒne.

Seac̃t noʒbre na Tʒocʒne,
 Xjnnijʒtear aʒ an Spjorad:
 Sājm-čealzad̃ lʒc̃t Mōr-tʒmʒj,
 Ceantʒʒad̃ čājč̃ na ʒCjontajb̃.

An te a ta a ʒCāʒ Comajrle,
 Comajrle ðó do tabajnt,
 An ʒac̃ ñj da no ðojʒe,
 ʒojʒde do beʒt azajb̃,

Teazayʒ lʒc̃t Xjnb̃ʒeaya,
 ʒʒde aʒ beoðajb̃, ʒajr m̃arbaʒb̃,
 Majtʒeac̃ay na ñXjndljʒeað
 Do tabajnt do lʒc̃t Xðbaʒr.

ÑX hōCT ñDronʒa beXNNXjʒte.

Na hōct ñDronʒa beannajʒte,
 Da nʒeall Dja lʒac̃ a ʒCʒojðe;
 Na boʒct ʒjne jʒ beannajʒte
 brð leð ʒējn Rjoʒac̃t Neʒme.

beannajʒte an Dronʒ ceannʒajʒte,
 brð leð-ʒan Sealb̃ an Talajm;
 beannajʒte lʒc̃t Searb̃-tʒmʒj,
 bjaʒð Sólāʒ ʒa ðeoʒʒ aca.

ʒē bē aʃn a mbʃ Ocaʃaʃ,
 'Stant aʒ coʃnað na Cóna,
 X ʃoʃnčeanʃ brð no ʃona,
 bʃaʃð Sāʃað ó ðʃa ðó-ʃan.

Lrēt Tʃnócʃne ʃʃ beannaʃʒte,
 Tʃnócʃne ó Dhʃa do ʒeabʃð:
 Maʃ ʃʃn ð'wʃ an Deāʒ-čʃoʃðe,
 brð leó do ʃʃoʃn ðʃa ð'ʃēacʃʃn.

Clanna dē ðʃob ʒoʃnʃʃðe an,
 Xʃ beannaʃʒte an Dhʃonʒ ʃʃoʃtācʃ,
 An Dhʃonʒ ʃā'n ʒCeant čʃoʃnʃʒte an;
 flajʃʃoʃ dē brð e a Rʃoʃʒācʃt.

NX seXCT ʒceJNN-peXcXJðe
 maʃðta.

Dʃomaʃ, Saʃnt, ʃʃ Dhʃʃʃ ma le
 Tnʃt, Cʃwʃ, ʃeʃnʒ, aʒvʃ leʃʃʒe,
 Na ʃeacʃt bʃeacaʃð (ðʃoʃna a nʒlonʃ)
 Mhaʃbaʃ do ʃʃoʃn an tXnam.

ceXTRX peXcXð bʃos Xʒ sʒrēXcXð
 aʃn Dhʃa aʒ ʃaʃnað ðʃoʒaltaʃʃ.

Na ceatʃna peacað-ʃa bʃð,
 X bʃʃaʒnaʃʃʃ an Xʃnð-nʃʒ,
 Xʒ ʃaʃnaʃð ʒēʃn-ʃmaʃcʃt do teacʃt,
 Xʃn ðʃoʃnʒ ðēʃnta na bʃeacað.

Peacað

Peacəð Sodojm, Peacəð Fejl,
 ēaznac̃ bajntrēac̃ ʒa Ejnʒnejm,
 bejt dloŋ lē Dʒleac̃ta laʒ;
 Allay Xʒʒe na ʒloṭnac̃.

sé pexcað xñ xʒuʒð xñ spjoraxʒð
 nlojm.

Xñ Xʒvð Spjñ'de dē dʒl,
 Sé peacəð a tā, man ājnmʒð,
 D'eazla caʒta na ʒCvʒ ʒo,
 Nā ʒaʒtar tʒ'na Meanboll.

Xndótcay, Eadótcay dʒñ,
 fʒjnnē d'ajtnʒð, 'ʒd'ʒvaʒtʒvð
 bñðñ ʒnāʒaʒð do cʒ az cāc̃,
 Do ʒnāʒ Peacəð do ʒʒon-ʒnāð.

Peacəð deʒʒeanaç do'n tSvʒm ʒo
 Neam-ajtnʒðe an Xñ Evʒo,
 Loçta aʒn nac̃ ʒnóðajʒtean tall
 Nā bʒʒ, ac̃t Tñócvne an-ʒann.

NX CÚJʒ CÉXDFXð CORPORAð.

D'eazla an bāʒʒ do teac̃t ad toʒʒ,
 Cojmēʒo aʒn do cernʒaðaʒð,
 blaʒ ʒʒ ʒlaca jona mbʒa loçt,
 bolad̃, Eʒʒdeac̃t, ʒʒ Xmanē.

N X C E X T R A C R I O C A
 D E J O N A C A .
De dena

Seac'na na b'Peac'ad ma' a'j ,
 Dorinda an b'ajr , ce'nt-b'ne'ata an R'joz ;
 Zl'ojn Ne'ime , j'x'joni na b'p'jan ,
 b'jod r'jad ad h'jnt'jnn do r'jor .





THE ELEMENTS OF THE IRISH LANGUAGE.

§. I. OF THE LETTERS.

The Letters are only these 18. following.

<i>Name.</i>	<i>Figure.</i>	<i>Pronunciation.</i>
Ailim.	À a	a <i>Lat. or Fr. au Eng.</i>
Beith.	b b	b
Coll, or Ceith.	C c	k
Duir, or Deith.	D d	d
Eadha.	e e	e <i>Lat. or Fr.</i>
Fearn.	f f	f
Gort, or Geith.	Ʒ Ʒ	g <i>Greek, as in Finger.</i>
Uath, or Uathadh.	h h	h
Iogha.	j j	i <i>French, or ee Engl.</i>
Luis.	l l	l
Muin.	m m	m
Nuin.	n n	n
Onn.	o o	o
Peathboc, or Peith.	p p	p
Ruis.	r r	r
Suil.	s s	f
Tine or Teith.	t t	t
Uir.	u, v, u	u oo <i>Engl.</i>

§. 2. Of Vowels, Diphthongs, and Triphthongs.

The Vowels are *a, e, i, o, v*. *a, o, v*, broad or flat; *e, i*, small or sharp. From the various Compositions of the Vowels, proceed 13. Diphthongs, and 5. Triphthongs, according to the old following Rule; wherein their divers Classes are distinguished by Terms of Art, beginning with the first Vowel of each Class.

Ce i t r e h X m a n c v i l l n j o m t a n a n n;
C h z h e a b a d a x o r z o c o r t c e a n n.
C h z j x j n e m v n a j n m v n;
T n j h u j l l e a n n a; O j n n a h X o n a j n.

Of the first Class, called *X m a n c v i l l*, or Aphthongs, that is, Diphthongs or Triphthongs, beginning with an *a*, there are four, whereof three are Diphthongs, and one a Triphthong, as followeth.

ae { *La e, Ra e, Ja e t e* always long, and sounds as
 (ai) or (ay) in English.

aj { *Ca j n, ma j t, r n a j t*, long or short.

ao { *Ma o l*
 or { *Sa o n*
lo { *Da o n* } This Diphthong is always long, and hath a peculiar Sound, which may be learned by the Ear, and not otherwise:
 The same may be truly said of other Diphthongs and Triphthongs too, such as, *ja j, eo j, eo, jv j, va, &c.*

ao j, lo j { *Ca o j n, Ma o j n, Sa o j n e*, always long, and sounds like (we) in Weed, Week, Weefel, &c.

Of the second Class called *εαβα*, Ephthongs, there are four Diphthongs, and one Triphthong.

εα { *Ceant*, *neant*, *ymēan* long or short: When short it sounds like (ea) in Heart, and (a) single in (smart, Tallow), &c. But when this Diphthong is long, it sounds like (ea) in (Bear, wear, swear), &c.

ει { *Tein*, *meil*, *dein*, long or short: When short, it sounds like (e) in Belly, Ferry, &c. When long, as (ei) in Reign, feign, Eight, weighty, &c.

εο { *Ceol*, *yeol*, *eolur*, generally long, but not always, as some have advanced: for Instance, *Deoc*, (Drink); *Eocian*, (a Key); *Eocian* (a proper Name), are short.

ερ { *Sern*, *meru*, *ceru*, always long: It sounds like *εα*, when the latter is long; or as (a) in spare, fare. Babe, bake, Gale, &c.

εοι { *Feoil*, *Teoia*, *amdeoin*, always long. The Stress is upon the (o).

Of the third Rank called *γϋνε*, or Iphthongs, there are three Diphthongs, and two Triphthongs.

η { *Cjall*, *fjal*, *Thjan*, always long; and sounds as, hear, clear, &c.

ιο { *fjon*, *Cjon*, *bjolan*, long or short: When long, it sounds like (ie) in Frontier, Cashier, &c. When short, like (io) in Fashion, Motion, &c.

$\begin{cases} \text{fljvč, } \tau\text{jvž } \epsilon\text{jvna}\gamma, \text{ long or short : When} \\ \text{jr} \left\{ \begin{array}{l} \text{long, it sounds like (u) in Fume, Rhume,} \\ \text{Fury, \&c. When short, like (u) in Fugitive,} \\ \text{guilty, \&c.} \end{array} \right. \end{cases}$

$\begin{cases} \text{ja}\text{j} \left\{ \begin{array}{l} \text{Lja}\text{j}\text{ž, } \text{Dja}\text{j}\text{ž, always long. The Stress is upon} \\ \text{both the (j's).} \end{array} \right. \end{cases}$

$\text{jrj, or thus jrj} \left\{ \begin{array}{l} \text{Stjv}\eta, \text{ j}\eta\text{l, } \epsilon\text{jv}\eta, \text{ always long. The} \\ \text{Stress is upon the (v).} \end{array} \right.$

The Vowel (o) being prefixed to no Vowel but j, there is but one Diphthong called Oj η , or Ophthong, as $\text{Toj}\text{l, } \text{coj}\eta, \text{Er}\text{žc}\acute{\text{o}}\eta$, long or short.

Of the Class called Ujlleanna, or Uphthongs, there are two Diphthongs, and one Triphthong.

$\begin{array}{l} \text{va} \\ \text{vj, or u}\text{j} \\ \text{va}\text{j} \end{array} \left\{ \begin{array}{l} \text{Jval, } \text{rvan, } \text{Dval}\text{ž}\alpha\gamma, \text{ always long.} \\ \text{f}\eta\text{l, } \text{C}\eta\text{l, } \text{S}\eta\text{l, long or short.} \\ \text{bra}\text{j}\text{ž, } \text{c}\eta\text{ra}\text{j}\text{ž, } \text{rvaj}\eta\epsilon, \text{ always long.} \end{array} \right.$

1. Note, that these Diphthongs $\alpha\epsilon, \alpha\text{o}, \epsilon\text{o}$ (commonly), ϵv , and all Triphthongs are long, and therefore need not be accented, or marked for long.

2. That as many Vowels as come together without the Interposition of a Consonant, make but one Syllable as in $\text{Lja}\text{j}\text{ž, \&c.}$

3. That the Irish, commonly, put an Accent over the Vowel that ought to be pronounced long, for Example, $\text{C}\acute{\text{j}}\text{o}\eta, \text{C}\acute{\text{e}}\eta, \text{M}\acute{\text{o}}\eta\bar{\alpha}\eta.$

4. That an v , immediately followed by b (bh),

ð (ðh), ð̇ or ñ̇, either in the Beginning of Words of two Syllables, or in the Middle of Words of three or more Syllables, is commonly long, and consequently needs no Accent. The same may be said of a single j, going before ð, ð̇, or ð̇̇, as for Example *uððan*, *ñmal*, *brnñðar*, *rljðe*, *enoiðe*.

5. That *e*, *j*, *o* by themselves, as it often happens, are always long, and therefore need no Accent: The same may be said of the Particles *ea*, *fa*, *fo*, *da*, *ða*, *ð̇a*, *re*, *rj*, and of all Words of one Syllable, ending with *a*, *e*, *j*, or *r*, as *me*, *te*, *trj*, *tr*, *la*, &c. except *ba* (Cows), *ða* (a Dart, or Ray of Light, *ðat* rather); except also *a* by it self, *na* when it signifies neither (nor) nor (than); and the Relatives, *de* *ðj*, *ðe* *ð̇j* which are always short.

6. That the broad Vowels do often stand for one another, when they are not long, nor have a full, clear and distinct Sound, especially in the Beginning and End of Words; and so do the small Vowels *e*, *j*, sometimes, serve for each other; as for Instance, *onjrrjoll*, which may be as correctly wrote *onjrrall*: *Sððal*, thus *Sððyl*; *amyl*, thus *amajl*, &c.

7. That Vowels are often suppressed or left out for the Sake of the Sound, and that is called *Caðað*, or *bātað* *ðrtrjðe* *atð* (Drowning of Vowels, or *Apostrophe*); but not expressed in Writing hitherto: Yet, as Reason, and the Reader's Convenience seem to require, it should be expressed; it is gene-

rally done so, in this Book, after the Manner of other *Languages*; for Example, $\tau' m \tau' \gamma e$ (he went away); wherein the (o) belonging to the Particle τo , is left out: $m' a \tau m \tau a n$ (my Passion), wherein an (o) belonging to the Pronoun $m o$, is suppressed: This *Elision* of Vowels happens regularly, even in *Prose*, when either τo or $m o$ goes before a Word beginning with a Vowel; or with an γ , not immediately followed by either l , or n ; and when any of these Prepositions, o , γa , γo goes before the Particle $a n$ (the), or the Pronoun $a n$ (our), whose Vowel a , although the latter, is left out: And so is a suppressed in $a n$, when τo comes upon it: Yet, the above Prepositions, o , γa , γo , being always long, may be very correctly separated from said $a n$, and $a n$; and so may, and commonly should several other Suppressions and Jumblings of Vowels, Consonants, and even whole Syllables, be avoided. *Poets*, not the Ancient and skilful, who took Pains to render their Poems sententious and pithy without much Clipping, but the *Modern Makers* of *Doggrel Rhymes* and *Ballads*; to save Time and Labour, introduced the Custom of clipping and joining Words together, in order to fit them to the Measure of their Verses: Others, who wrote in *Prose*, have, either in Imitation of the *Poets*, or through Ignorance and Want of Judgment, strangely clipped, and spelled, and huddled them together, as they are pronounced; let the Pronunciation be never so irregular and defective; not reflecting, that a *Poetical*

Licence, even when Justifiable, is not imitable in *Prose*; or that Writing, as People speak or pronounce, is to maim the *Language*, to destroy the *Etymology*, and confound the *Propriety* and *Orthography*: for, not only the several Provinces of *Ireland*, have a different Way of pronouncing, but also the very Counties, and even some Baronies in one and the same County, do differ in the Pronunciation: Nay, some Cantons pronounce so oddly, that the natural Sound of both the Vowels and Consonants, whereof, even according to themselves, the Words consist, is utterly lost in their Mouths. There are too many Instances of these Suppressions and Jumbings: A few will suffice here to shew the Abuse thereof: $\gamma\beta an$, $\gamma\beta o$, γme , γtr , instead of $a\beta r\gamma \beta an$, $a\beta r\gamma \beta r\mu$, $a\beta r\gamma me$, or γme , $a\beta r\gamma tr$, or γtr : And all this Mangling and Confusion without so much as an Apostrophe ('), to let the Reader see, that some Thing is left out. Again, $\mu ac a na\tau an$, $C\gamma\delta a n\gamma\eta$, instead of $an \chi\tau an an \gamma\eta$: The poor *Particle* *an* is divided in two, and one Half of it is joined to the subsequent Word, for no other Reason but that in the Pronunciation, the (n) comes fast and close upon the following Word, as it frequently happens in all *living Languages*; yet ought not to pervert, or alter the *Orthography*, or Order of Speech in Writing: However from this Fancy of Writing as People speak, chiefly arise not only the Mangling and Jumbling of Words, but also that puzzling Diversity found in the Writings even of those, who know the *Language* in Quef-

tion, infinitely better than he, who has the Assurance to make these Remarks. But, either they have not reflected, or rather were resolved to imitate their Neighbours, who curtail and confound the different *Parts of Speech*, with far greater Liberty than the *Irish* do; for Instance: I'll, you'll, he'll, &c. cou'dn't, sha'n't, won't, don't, t'other, they're, ne'er, can't, ha'n't, and thousands of that Kind, which, although very fashionable, the judicious *English* Writers look upon as a great *Abuse*, introduced only since the Beginning of *King Charles the Second's* Reign; and endeavour to discredit it both by Word and Example.

It is no Wonder then, seeing the *English Tongue*, although in the Opinion of all, it be otherwise much improved, is thus maimed and confounded, even in *Prose*, that a *Language* of neither Court, nor City, nor Bar, nor Business, ever since the Beginning of *King James the First's* Reign, should have suffered vast Alterations and Corruptions; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and Shame of the *Natives*, who shall always pass every where for *Irish-Men*: Although *Irish-Men* without *Irish* is an Incongruity, and a great Bull. Besides, the *Irish-Language* is undeniably a very Ancient *Mother-Language*, and one of the smoothest in *Europe*, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable *Irish Manuscripts* both in

publick and private Hands, which would, if translated and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the *Kingdom*: What a Discredit then must it be to the whole *Nation*, to let such a *Language* go to Wrack, and to give no Encouragement, not *even* the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those *venerable Monuments of Antiquity* from the profound Obscurity, they are buried in? But, to return to our Subject, so prevailing are Habit and Custom, that even those who are sensible of the Abuse of clipping and blending of Words, do sometimes insensibly slip into it.

8. That in Words of more *Syllables* than one, there is generally a Correspondence of Vowels, so that the last Vowel of the preceding *Syllable*, and the first of the following *Syllable*, must be either both *broad*, or both *small*; for Example, *ἡναιμία*, (odious, or abominable): In all *Compounds*, it is the first Vowel of the second Part of the *Compound*, that determines the last Vowel of the first Part, to be either *broad* or *small*, as appears from these following Examples: *ἡναιμία* (to be supposed, &c.) *ἡναιμία*, (to be praised, or to be worthy of Praise); *θεῖος*, (a virtuous or godly Man), *θεῖα*, (a virtuous or godly Woman); *τετραπόδιον*, (four-footed); *τετραπύρρον*, (four-horned, or four-cornered). But in all other Cases, it is the last Vowel of the *first Syl-*

Table, that governs the next to it, and so on, for Instance, *ḡneannamh*, (Jocosé) from *ḡneann*, (a Joke); *mínnrḡad*, (Explanation) from *mínn*, (plain or smooth); *molaim*, (I praise), *molḡad*, (I will praise), from *mol*; *braim*, (I beat), *braḡeḡad*, (I shall beat), from *brai*. This Rule is called, *Cḡl ne Cḡl, aḡrḡ leatann ne leatann*, that is, *small to small*, and *Broad to Broad*, and is a sure Guide in Writing, and even in Reading or Pronouncing.

§. 3. Of the Consonants.

The *Consonants*, when they are single, have near the same Force in *Irish*, as in *English*. But, when these Consonants are not single, which often happens, their Condition is altered: Wherefore it is to be observed here, that there are in the *Irish*, as in the *Hebrew-Language*, many *Servile* or *Auxiliary Letters* and *Particles*. The *Servile Letter*, called, *le-ḡḡn ḡḡantac*, is always prefixed to the *Initial Root-Letter*, called, *le-ḡḡn ḡealbḡḡe*, except (*h*), which takes Place both in the Beginning and Middle of Words. The *Servile* or *Auxiliary Pronouns* and *Particles* are affixed to the Termination, or last Letter of both *Names* and *Verbs*.

Now, as these *Servile Letters* and *Particles*, which the Exigency of the various Construction and Turns of the *Language* doth require, do somewhat disguise the *Primitives* or *Roots*, and puzzle the unexperienced Reader: And, as on the other Hand, the sole End of *Languages*, is to communi-

cate our Notions ; and thereby entertain Society ; it is evident , that the plainer and easier this is performed , the better it answers the End : Neither can it be doubted , but this Communication of our Conceptions , or Thoughts , is much facilitated by enabling the *Reader* to discern , at first Sight , the *Simples* from the *Compounds* ; and the *Servile* and *Occasional Letters* and *Particles* from the *Principal Words* , to which they casually adhere. It is for this Reason , that , in this Catechism , an *Hyphen* or *Connexion* (-) is used , to shew , that two Words are joined , which in other Positions are found quite a sunder ; for Instance , ce-ann-mór (*big-headed* ;) . ríon-maí , (*very, or truly good*).

It is for the same Reason , that the prefixed *Servile Letters* are small , and the subsequent *Primitive* ones are commonly *Capital* , or great ; for Example , an nDja (*our God*) ; an oTjeanna (*our Lord*) , an nXhān (*our Bread*).

But , as the *Printer* could not , with the Cast of *Irish Letters* , we have in *Paris* , be exact in making the *Radical Letter* always great , a general Rule must be laid down , which is , that wheresoever , throughout this *Volume* , two *Consonants* are found in the Beginning of a Word , the first is *Servile* , and the only in *Force* ; except , nɔ̃ , which have a peculiar mixed Sound , and rɔ̃ , rɔ̃ , rɔ̃ , rɔ̃ , and rɔ̃ , which have their full Force ; for r is never *Servile* : Neither are those *Consonants* *Servile* , which are immediately followed by any of the three *Liquids* l , n , r .

It is also for the above mentioned Reason, that the *Servile* or *Auxiliary Pronouns* and *Particles*, affixed to the End of Words, are distinguished by a *Hyphen* (-) from the *Root-Letters*; Example, *braj-ljm-ye*, (I do beat); where it is to be observed, that such *Particles* make the Words more significant, or forcible. Again, *an ye-an-ya*, (this Man), *an ye-an-yojn*, (that Man), *an bracaill-yrj* (this Boy); *an bracrill-yrjn*, (that Boy). From these Examples it is visible, that the *ya*, *yojn*, *yrj*, *yrjn*, are *Demonstrative Pronouns*, which, although joined to the Words, they depend of, ought not to be confounded with them. And although these Distinctions between *Servile* and *Root-Letters*, &c. are so many Innovations in *Irish Writing*, yet they are such as, surely, no judicious *Irish Scholar* will find Fault with, since they plainly tend and serve to promote the End of all Writings.

Let us now take a short View of the Variations of these *Consonants* in particular.

1. Note, that the three *Liquids* *l*, *n*, *nr*, never admit, either an *Aspiration*, or a *Servile Letter* before them, neither doth *l* or *nr* become *Servile*.

2. That the *Irish* do not delight much in *hard Consonants*, and therefore an (*h*) is frequently added to *b*, *c*, *d*, *f*, *g*, *m*, *p*, *r*, *t*, to soften the *Language*, and sometimes to denote the *Gender* too. This Point or Note (*·*) over a *Consonant* stands for this softening (*h*), so, that *c̄* is the same with *ch*, &c.

B. 3. That *b* is silenced or lost, as to the Sound, by a prefixed *Servile* (*m*) only, as in this Word, *ambracall*, (their Boy): still the *b*, and all *Root-Letters* ought to be always written, to shew the *Primitive* or *Root* of the Words. But when *b* is aspirated, that is, when an (*h*) is added to it, thus, *b*; it sounds generally like a (*v*) *Consonant*; for Example, *an be-an*, (the Woman), *Abban*, (Cause, or Matter), *na le-nj-b*, (the Children.)

C. 4. That *c*, which always has the Force of (*k*), takes for its *Servile Letter* either *ʒ*, or *c*; so that, *ʒc*, and *cc* are indifferently used, and sound like a simple *ʒ*; thus, *an ʒCvɔ*, or *an cCvɔ*, (our Share), is pronounced *ʒvɔ*: The *ʒ* only is prefixed to the *c*, throughout *this Book*, in Order to ease the Reader. *ch*, or *c̃* is read as the *spanish* (*J*) *Consonant*, as the *Greek* *κ*; Save only, that when it comes after any of the *broad Vowels* *a*, *o*, *u*, it is somewhat more guttural, or more in the Throat than (fought).

D. 5. That a *ɔ*, which has a thick soft Sound, as (th) in thither, though, that), is always quite silenced by a prefixed *Servile* (*n*), and pronounced like an (*n*), even in the Middle of Words, when the *ɔ* goes before an (*n*); for Instance *bʋn nDonvɔ*, (your Door); *ceanɔna*, (same, or self-same): It is also pronounced like an (*n*), or lost as to the Sound, even in *Composition*, when the first Part of the *Compound* ends with an (*n*) and the second begins with a *ɔ*: Examples, *Abnɔbɔɔɔ*, (Despair), *ceann-ɔana*, (brazen, or bold-

faced) *ḡeān·ḡvne*, (an old Man): The *ḡ* in these and the like Words, loses its natural Force, and is pronounced like an (*n*) throughout the far greater Part of the *Kingdom*.

An *Aspirate ḡ* has in the Beginning of a Syllable, the Force of a (*y*) in the Beginning of one; for Example, *mo Dhja*, (my God); *Móḡḡaḡl*, (Glory); *Djaḡa* (godly); it seldom begins a Syllable in the Middle of Words, except they are *Compounds*, or that *ḡ Aspirate* immediately follows a *Consonant*: And when it leads not a Syllable, it and *ḡ*, or *ḡh*, which in such Circumstances may be very often indifferently written, have neither more nor less Force than (*gh*) in (*Sighing, Neighing, inveigh*), &c.

- f. 6. That an *ḡ* is deadened by a prefixed *Servile Aspirate ḡ*, thus, *an ḡfocal*, (our Word): This Letter is otherwise often silenced, not by Letters properly *Servile*, but by the *Particle ḡo*, and by the *Pronouns mo* (my, or mine), *ḡo* (thy or thine), as *ḡ'ḡjaḡḡvḡḡ ḡē*, (he asked); *m'ḡjaḡḡvḡḡ*, (my Question); *ḡ'ḡjaḡḡvḡḡe* (thy Question). It is true, that the *Irish Writers* do generally make sometimes Use of a *single*, and sometimes of an *Aspirate ḡ*: to express the *Pronoun Possessive* (thy, or thine) before *ḡ* and Words beginning with a Vowel. But, as neither a *single*, nor an *Aspirate ḡ* can, by it self, be a *Pronoun*, or a *Syllable*; and that *ḡo* is really the *Pronoun*, and used on all other Occasions, it is made Use of in this *Volume*, before Words beginning with either

either γ , or a *Vowel*; the rather, that the contrary Custom owes its Rise to a *Cant* of speaking, which however is so far from being universally received, that in such Cases, a τ is as often pronounced as a γ , for Instance $\alpha\eta\tau\chi\alpha\mu$, and $\alpha\eta\tau\chi\alpha\mu$ (upon thy Soul), are indifferently said; but the latter is more obvious to the Reader, and seems more correct.

Whenever any of these *Letters*, *Pronouns*, or *Particles* is joined to an *Initial* γ , it is always dead, and therefore need not be aspirated. Moreover $\alpha\eta\chi$, or χ , is every where silent, thus, $\alpha\eta\chi\iota$, (*the Blood*), is pronounced $\alpha\eta\iota$.

3. 7. That ζ , which always has the Force of (*g*) in *Finger*, *Girt*, *get* &c. is preceded sometimes by a *Servile* (η), thus, $\alpha\eta\zeta\epsilon\alpha\eta\eta\alpha\eta$, (*our Horse*): Both are called *Njatal*, and have almost the same Force, in the Beginning, Middle and End of Words, with (*ng*) in *wrangling*, *mingling*, *bungling*; and the very same Force with $\gamma\gamma$ in the *Greek*. An *Aspirate* ζ is exactly pronounced as τh , or τ .

h 8. That $\alpha\eta$ (*h*), notwithstanding what some *Moderns* say, on the sole Authority of *Priscian*, is certainly a *Letter*, and a *Consonant* too: It enforces the *Vowels*, and serves very often, either to soften, or to silence other *Consonants*; and has hardly any proper Sound, but when it is casually prefixed to Words, that begin with a *Vowel*, or comes upon an *Initial* γ , or upon a τ in any Part of a Word: In these Cases, it is pronoun-

ced with a full Breath, as in *have*, *heark* &c. and quite silences the γ and τ , for Instance, $\text{דו } \dot{\gamma}\dot{\eta}l$, (thine Eye), is pronounced, $\text{דו } h\dot{\eta}l$, $\text{דו } \dot{\tau}j\dot{z}$, (thy House) is pronounced, $\text{דו } h\dot{j}\dot{z}$: When an (*h*) hath thus its full peculiar Force, and is distinctly writ, it seems more natural, and much more obvious to the Reader, it should be placed before the γ and τ , than after them; since they are entirely silent; wherefore it was done so, in this *Book*, notwithstanding the contrary Custom.

- L.** 9. That an *l*, which, as was said before, is never *Servile*, nor doth admit any *Servile* Letter before it, is pronounced, when doubled, soft and thick as the two (*ll*'s) in *Collier*, (*l*) in *valiant*, and (*ld*) in *Soldier*: And even a single *l*, has often the Force of two *ll*'s, in the Beginning of Words; but not always, as some have advanced; for Instance, *a lām* (her Hand) *a lām*, (his Hand), the *l* is pronounced in the first, as if it were double; but not so, in the latter Example.

When an (*n*) comes immediately after an *l*, or has a ד before it, both are pronounced as two *ll*'s; thus, *כולאד*, (Sleep), is read *collad*; and *נא colna*, (of the Body), as *colla*.

- M.** 10. That an *Aspirate* (*m*) has commonly the Force of a (*v*) *Consonant*; but is a little more *nasal*, or in the Nose; and softer than (*v*) *Consonant*, as in *lām*, a *Hand*.

- N.** 11. That an (*n*), when doubled, is pronounced soft and thick, as the (*n*) in *Opinion*, *Compa-*

nion, Spaniard &c. And it often has, *even single*, the same Force in the Beginning of Words; but not always, for Example α $N\tilde{\alpha}m\gamma\tau$, (her Enemy), α $N\tilde{\alpha}m\gamma\tau$, (his Enemy): In the first it sounds as if it were double, yet not so, in the latter. When a (τ) comes immediately before an (η), both have the Force of two (η 's). See what was said of τ .

P. 12. That a p aspirated has the same Force as (ph) in *English* and *Latin*; and is quite silent, when a *Servile* b comes before it; for Instance, $\alpha\eta$ $b\tilde{\rho}ob\gamma\lambda$, (our People, or Flock), the b only is pronounced.

R. 13. That an μ when doubled, has the Force of a double (r) in *terrible*, *horrible* &c. A single μ also has the same Force often in the Beginning of Words: For Instance $\alpha\eta$ $R\acute{\gamma}\zeta$, (the King); mo $R\acute{\gamma}\zeta$, (my King): In the first, the μ has the Force of two; but not in the latter.

S. 14. That a single γ before or after e , or j , is pronounced as (sh) in *English*; because of the Smallness of those two Vowels; for, before or after a , o , γ , it has the Force of a double *English* (s) between two Vowels, and at the End of Words: But, in the Beginning, it becomes quite silent, when it is aspirated, or when a *Servile* τ is prefixed to it: For Instance, τo $\gamma\omega\gamma\lambda$ $m\acute{e}$, (I thought), is read, τo $h\omega\gamma\lambda$: $\tau o'n$ $\tau\gamma\epsilon\alpha$ $n\acute{o}\eta$, (to the old Man), is read, $\tau o'n$ $\tau\epsilon\alpha$ $n\acute{o}\eta$.

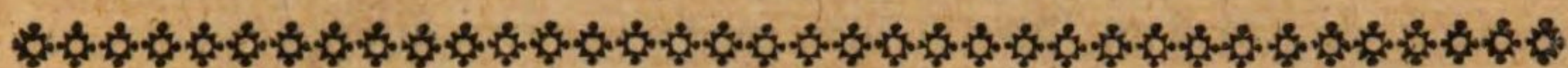
T. 15. That τ , which has a soft thick Sound, like that of (th) in *Thaw*, *thin* &c. is entirely

silent, when it is *aspirated*; and the *Aspiration*, or (h) is in full Power, as, $\text{do } \dot{\tau} \dot{\text{h}}$, (thy House), is read, $h \dot{\text{h}}$: Sometimes a *Servile* d , or τ is indifferently prefixed to it; and in both Cases it has the Force of a single d , thus, $\text{b} \text{v} \text{h} \text{d} \tau \dot{\text{h}}$, or $\tau \tau \dot{\text{h}}$ (your House), is read, $\text{d} \dot{\text{h}}$. Throughout this *Volume*, for the Reader's Ease, a d is prefixed to τ .

Such as desire to get more Insight into the *Grammar-Rules* of this *Language*, may have Recourse to the laborious M. HUGH MAC-CURTIN'S *Irish Grammar*. The chief Difficulty of reading, or speaking *Irish*, consists in pronouncing dh , gh , and some Diphthongs and Triphthongs rightly; but this is easily overcome by Practice, or a little Instruction by the Ear; whereby the Pronunciation of the *Language* will become agreeable, there being much Use made of *Vowels*, and little of *Consonants* in it.

Irish Abbreviations used in this Book.

d , r , b , c , d , f , g , m , p , r , t .
 ao , rj , bh , ch , dh , fh , gh , mh , ph , hy , ht .



Approbation du Censeur Royal.

J Ai lu par ordre de Monseigneur le Chancelier un Manuscrit en langue *Irlandoise & Angloise*, intitulé dans cette dernière langue, *The Catechism or Christian Doctrine by Way of Question and Answer*, & je n'y ai rien trouvé que de conforme à la Doctrine & à la Pratique de l'Eglise. A Paris, ce dix Juin, mil sept cent quarante-un.

D U R E S N E L.

PRIVILEGE DU ROY.

L OUIS, par la grace de Dieu, Roi de France & de Navarre : A nos amés & féaux Conseillers, les Gens tenans nos Cours de Parlement, Maîtres des Requêtes ordinaires de notre Hôtel, grand Conseil, Prevôt de Paris, Baillifs, Sénéchaux, leurs Lieutenans Civils, & autres nos Justiciers, qu'il appartiendra, SALUT. Notre bien Amé HIPPOLYTE-LOUIS GUERIN, Libraire à Paris, Nous ayant fait remontrer qu'il souhaiteroit faire imprimer & donner au public *Le Martyre du secret de la Confession, ou la Vie de Saint Jean Nepomucene. The Catechism or Christian Doctrine by Way of Question and Answer*; s'il nous plaisoit lui accorder nos Lettres de Privilege sur ce nécessaires; offrant pour cet effet de les faire imprimer en bon papier & beaux caracteres, suivant la feuille imprimée & attachée pour modele sous le contrescel des Présentes. A ces causes, voulant favorablement traiter ledit Exposant; Nous lui avons permis & permettons par ces Présentes de faire imprimer lesdits Ouvrages ci-dessus spécifiés en un ou plusieurs Volumes, conjointement ou séparément & autant de fois que bon lui semblera, & de les faire vendre & debiter par tout notre Royaume, pendant le temps de neuf années consécutives, à compter du jour de la date desdites Présentes. Faisons défenses à toutes sortes de personnes de quelque qualité & condition qu'elles soient, d'en introduire d'impression étrangère dans aucun lieu de notre obéissance : comme aussi à tous Libraires, Imprimeurs & autres, d'imprimer, faire imprimer, vendre, faire vendre,

débiter ni contrefaire lesdits Ouvrages ci-dessus exposés, en tout ni en partie, ni d'en faire aucuns extraits, sous quelque prétexte que ce soit, d'augmentation, correction, changement de titre, même en feuilles séparées, ou autrement, sans la permission expresse & par écrit dudit Exposant ou de ceux qui auront droit de lui, à peine de confiscation des Exemplaires contrefaits, de six mille livres d'amende contre chacun des Contrevenans, dont un tiers à Nous, un tiers à l'Hôtel-Dieu de Paris, l'autre tiers audit sieur Exposant, & de tous dépens, dommages & intérêts: à la charge que ces Présentes seront enregistrées tout au long sur le Registre de la Communauté des Libraires & Imprimeurs de Paris, dans trois mois de la date d'icelles; que l'impression desdits Ouvrages sera faite dans notre Royaume & non ailleurs, & que l'Impétrant se conformera en tout aux Reglemens de la Librairie, & notamment à celui du 10. Avril 1725. & qu'avant que de les exposer en vente, les Manuscrits ou Imprimés qui auront servi de copie à l'impression desdits Ouvrages, seront remis dans le même état où les Approbations y auront été donnés, es mains de notre très-cher & feal Chevalier le sieur Daguesseau Chancelier de France, Commandeur de nos Ordres; & qu'il en sera ensuite remis deux Exemplaires de chacun dans notre Bibliotheque publique, un dans celle de notre Château du Louvre, & un dans celle de notredit très-cher & féal Chevalier le sieur Daguesseau Chancelier de France, Commandeur de nos Ordres, le tout à peine de nullité des Présentes: du contenu desquelles vous mandons & enjoignons de faire jouir ledit Exposant ou ses ayans cause, pleinement & paisiblement, sans souffrir qu'il leur soit fait aucun trouble ou empêchement: Voulons que la Copie desdites Présentes qui sera imprimée tout au long au commencement ou à la fin desdits Ouvrages, soit tenue pour dûement signifiée, & qu'aux Copies collationnées par l'un de nos amés & féaux Conseillers & Secretaires, foi soit ajoutée comme à l'Original: Commandons au premier notre Huissier ou Sergent de faire pour l'exécution d'icelles tous actes requis & nécessaires, sans demander autre permission, & nonobstant clameur de Haro, Charte Normande & Lettres à ce contraires: Car tel est notre plaisir. Donné à Versailles le trenième jour de Juin, l'an de grace mil sept cent quarante-un, & de notre Regne le vingt-fixième. Par le Roi en son Conseil. Signé, SAINSON.

Registré sur le Registre V. de la Chambre Royale des Libraires & Imprimeurs de Paris, num. 504. fol. 500. conformément aux anciens Reglemens confirmés par celui du 28. Février 1723. A Paris le 3. Juillet 1741.

SAUGRAIN, Syndic.

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The catechism or Christian doctrine by way of question and answer = An
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